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# Asiatic Society Monographs

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## A CATALOGUE

OF

## SOUTH INDIAN SANSKRIT MANUSCRIPTS

(ESPECIALLY THOSE OF THE WHISH COLLECTION)

BELONGING TO THE ROYAL ASIATIC SOCIETY OF  
GREAT BRITAIN AND IRELAND.

COMPILED BY

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WITH AN APPENDIX BY F. W. THOMAS.

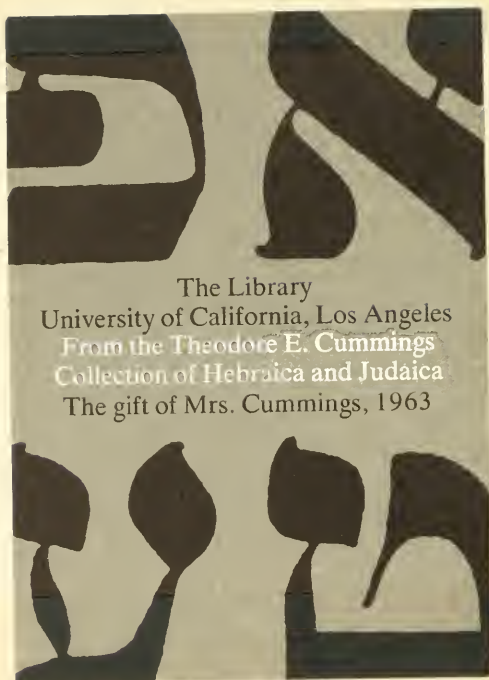


LONDON

PUBLISHED BY THE ROYAL ASIATIC SOCIETY

22 ALBEMARLE STREET, W.

1902.



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PROFESSOR ALFRED LUDWIG

AS A TOKEN OF SINCERE FRIENDSHIP AND GRATITUDE

BY THE COMPILER.



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## PREFACE.



The bulk of the MSS. described in this Catalogue belong to the Whish Collection of the Royal Asiatic Society of Great Britain and Ireland. These MSS. had been acquired by C. M. Whish of the Madras Civil Service, and were presented to the Society by his brother J. L. Whish Esq<sup>r</sup> in July 1836. In most of these MSS. entries with the signature of C. M. Whish are found, and many of them show traces of having been read and studied by a European scholar. The entries are generally dated, the earliest date being 1822<sup>1</sup>, and the latest 1831. Some of the MSS. may have been copied for Mr. Whish at that time. A certain date can be assigned only to those few MSS.<sup>2</sup> which are dated by the Kollam era and were written between A. D. 1787 and 1827. Most of the others, dated by years of the Jupiter cycle, or bearing no dates at all, were probably written about the same time, that is to say, at the end of the 18th or the beginning of the 19th century. Only a few MSS. seem to be a good deal older and may belong to the earlier part of the 17th century. Generally speaking, the MSS. in Malayalam characters are older than those written in Grantha. In some of the Malayalam MSS.,<sup>3</sup> especially in those of apparent greater antiquity, the peculiar paging by Akṣaras is found to which Professor C. Bendall has drawn attention in the JRAS, October 1896, pp. 790 sq. According to this

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<sup>1</sup> In No. 138 (see p. 194) the date 1817 is probably only indistinctly written and meant for 1827.

<sup>2</sup> Nos. 103, 113, 122, 138, 139, 141, 142, 145, 146, 150.

<sup>3</sup> See Nos. 19, 108, 118, 128, 129, 138, 151, 157, 158.

system, the Akṣaras *na*<sup>1</sup>, *nna*, *nya*, *ṣkra*, *jhra*, *hā*, *gra*, *pra*, *dre*, *ma* are used for the numbers 1—10, *tha*, *la*, *pta*, *ba*, *tra*, *trū* or *tru*, *cā*, *ṇa* for 20, 30, 40, 50, 60, 70, 80, 90. For 100 and 200 the signs  and  (= *ṇa* and *ṇṇa*?) are used.<sup>2</sup>

Besides the Whish MSS. there are also a number of other South Indian MSS. (Sansk. Nos. 1—28) described in this Catalogue, about which I could not get any satisfactory information. I found them mixed up with a large number of Tamil MSS. Prof. Rhys Davids tells me that they were always kept together with the Whish MSS., and he is inclined to think that they, too, belong to the same collection though “it is not quite certain that they really formed part of the Whish donation.” They are nearly all written in Grantha, and seem, for the greater part, to have been written at the end of the 18th and the beginning of the 19th century.

But though the MSS. here described are not distinguished by great age, there are many rare and valuable MSS. among them. Perhaps the most important of all are the Mahābhārata MSS. which represent a distinct recension of the great Epic. Some years ago — at the International Congress of Orientalists in Paris, 1897 — I first drew attention to these MSS., and pointing out the great differences between the text offered by these South-Indian MSS. and that of the Calcutta and Bombay editions — the so-called Vulgata —, I showed the insufficiency of the latter, and made an appeal for a critical edition of the Mahābhārata which I declared to be the *sine quâ non* of any critical study of the great Epic. This appeal met with much sympathy among Sanskrit scholars, and there is now every reason to hope that such a critical edition will be begun in no distant future. The Whish MSS. of the Mahābhārata to which we thus owe the plan of a

<sup>1</sup> Sometimes the first leaf is marked with ‘*hariḥ śrī*’, and the paging by *na*, *nna*, *nya* etc. begins with the second leaf, e. g. in No. 157.

<sup>2</sup> For other ways of numbering the pages by Akṣaras, see pp. 21, 27, 93, 166, 178, 221.

critical edition of the great epic, will prove invaluable whenever this plan is to be carried out.

Among the Vedic MSS., I may point out a MS. of the Taittiriya-Āraṇyaka (No. 178) which should prove useful for a critical edition of that text — a great desideratum, as Rājendralāla Mitra's edition is anything but satisfactory.

Several MSS. of our Collection have already been used or are still being used for critical editions, e. g. the MSS. of Sāyaṇa's R̥gveda-Bhāṣya (Nos. 1a, 2 and 13), of the Gṛhyasūtra, Mantrapāṭha, and Dharmasūtra of the Āpastambius with their Commentaries (Nos. 26, 27, 37), and of Sāyaṇa's Commentary on the Mantrabrāhmaṇa (No. 86).<sup>1</sup>

How valuable the MS. Collections of the Royal Asiatic Society were, has already been known since 1890, when a rough list of the titles of the Sanskrit MSS. in the Todd and Whish Collections of the Society was published (JRAS, N. S., Vol. XXII, pp. 801—813). It was intended then already to publish a proper catalogue as soon as the funds of the Society would permit. But it was considered probable that so long a period would necessarily elapse before this could be done, that it was advisable at once to publish such a rough list, however incomplete and incorrect. And it will, indeed, be now seen that the Whish Collection, at any rate, contains many more numbers and above all many more works and fragments of works than those mentioned in the rough list.<sup>2</sup>

The forecast of delay was also fully justified by the event. The rough list appeared in 1890. We are now in 1902. But when, in May 1894, the preparation of this catalogue

<sup>1</sup> A MS. 'Whish No. 66' mentioned by Prof. Kern as having been used for his edition of the Āryabhaṭīya (Leiden 1874) has not been found among the MSS. which I have catalogued.

<sup>2</sup> For a complete list of all the numbers of the Whish Collection including also those which contain vernacular (chiefly Malayalam) texts and have therefore not been described in this Catalogue, see below pp. XII—XV.

was entrusted to me by the Council of the Society the funds available were not sufficient to enable me to give my whole time to the work. I have been working at it, while I was living at Oxford, for several years, but the work had often to be interrupted on account of more pressing professional work. In 1898 I left England, and some of the MSS. had to be sent over to Prague, so that the progress of the work became still slower. Finally, to avoid further delays, Mr. Thomas kindly undertook to describe the MSS. which I had not yet seen, and their descriptions will be found in the Appendix as Nos. 191-215.

A Catalogue of Sanskrit MSS. is of not much use, unless extracts from the works they contain are given. For in most cases the mere title of a Sanskrit work tells us nothing about its character or contents. And even in the case of well-known texts, a few short extracts (at least the beginning and the end) seem to me necessary, in order to give some idea of the correctness and value of a MS. With this end in view I have given extracts, however short, from nearly every MS., and I have made a point of copying these extracts as accurately as possible from the MSS. A compiler of a catalogue is not an editor, and I did not think it the duty of the compiler to correct his quotations. Wherever corrections suggested themselves to me, I have given them in parenthesis or banished them to footnotes.<sup>1</sup> The peculiar orthography of South Indian MSS. has also been retained throughout. Thus, as regards the nasals, I have written with the MSS. *annan tu*, *sarasvatīn devīm* etc. (and not *annam tu*, *sarasvatīm deo*), and as regards the Sandhi before sibilants I have followed the MSS. in omitting the Visarga before a sibilant with following consonant (*puna śrutiḥ*, *°viṃśa strijātakam* etc.). I have also written with the MSS. *talpara*, *ulpanna* etc., and even *atpa* for *alpa*, also *tatbuddhis*, *pātma* etc. for

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<sup>1</sup> Words or Akṣaras added by conjecture, have been put in parenthesis ( ), while square brackets [ ] have been used to mark words and syllables as to be omitted.



tadbu°, pādma etc., śṛṇu for śṛṇu, and cerebral l̥ between two vowels, e. g. Kālidāsa, maṅgaḷa, etc. Only in the Index I have used the ordinary orthography.

In preparing a catalogue of South Indian MSS. one has to encounter far greater difficulties than in having to deal with Nāgarī MSS. The reading of palm leaves is always very trying to the eyes, and the Malayalam characters are particularly difficult to read, and often very indistinct. Moreover the leaves are frequently mutilated or rubbed off, especially at the beginning and at the end, and — what is the worst — one MS. generally contains fragments of several different works, without beginning and end.

In overcoming these difficulties, I had, as every compiler of a Sanskrit catalogue now has, the help of Professor AUFRECHT's monumental work, the *Catalogus Catalogorum*. But I had also the good fortune of Prof. AUFRECHT's more immediate help, for he was kind enough to take the trouble of reading the proofs, and I owe to him many most valuable suggestions and corrections, and in more than one case he has helped me to identify some short and very puzzling fragment. I am fulfilling a pleasant duty in expressing to him my sincerest thanks for all the trouble he has taken in making this Catalogue more useful than it would have been without his generous help. My thanks are due, also, to Professor LUDWIG who kindly read a revise, and has suggested to me some valuable emendations in the extracts. Finally I have to thank Professor RHYS DAVIDS to whom the initiation of this undertaking is due, for the kindly interest he has throughout taken in the work.

Prague, August 1902.

M. WINTERNITZ.

# SYNOPTICAL LIST OF THE NUMBERS OF THE MSS. AND THE CATALOGUE NUMBERS.

Whish No.	Cat.-No.	Whish No.	Cat.-No.
	1— 1	27—28	
" "	2— 2	" "	28—29
" "	3— 3	" "	29—30
" "	4— 4	" "	30—31
" "	5— 5	" "	31—32
" "	6— 6	" "	32—33
" "	7— 7	" "	33—34
" "	8— 8	" "	34—35
" "	9— 9	" "	35—36
" "	10—10	" "	36 A } —37
" "	11—11	" "	36 B }
" "	12(1) } —12	" "	37—38
" "	12(2) }	" "	38—39
" "	13—13	" "	39—40
" "	13a—14	" "	40—41
" "	14—15	" "	41—42
" "	15—16	" "	42—43
" "	16—17	" "	43—44
" "	17—18	" "	44—191
" "	18—19	" "	45—45
" "	19—20	" "	46—46
" "	20—21	" "	47—192
" "	21—22	" "	48—47
" "	22—23	" "	49—48
" "	23—24	" "	50—49
" "	24—25	" "	51—50
" "	25—26	" "	52—51
" "	26—27	" "	53—52

Cat.-No.		Cat.-No.	
Whish No.	54—53	Whish No.	88— 89
" "	55—54	" "	89— 90
" "	56—55	" "	90— 91
" "	57—56	" "	91— 92
" "	58(1)} —57	" "	92— 93
" "	58(2)}	" "	93— 94
" "	59—58	" "	94— 95
" "	60—59	" "	95— 96
" "	61—60	" "	96— 97
" "	62—61	" "	97— 98
" "	63—62	" "	98— 99
" "	64—63	" "	99—100
" "	65—64	" "	100—101
" "	66—65	" "	101—102
" "	67—66	" "	102—103
" "	68—67	" "	103—104
" "	69 A—68	" "	104—105
" "	69 B—69	" "	105—106
" "	70—70	" "	106—107
" "	71—71	" "	107—108
" "	72—72	" "	108—109
" "	73—73	" "	109—110
" "	74—74	" "	110 A—111
" "	75—75	" "	110 B—112
" "	76—76	" "	111—113
" "	77—77	" "	112 A—114
" "	78—78	" "	112 B—115
" "	79—79	" "	113—116
" "	80—80	" "	114—117
" "	81—81	" "	115—118
" "	82—82	" "	116—119
" "	83—83	" "	117—120
" "	84 A—84	" "	118—121
" "	84 B—85	" "	119—122
" "	85—86	" "	120 not Sanskrit
" "	86—87	" "	121—123
" "	87—88	" "	122—124

Cat.-No.		Cat.-No.	
Whish No.	123—125	Whish No.	159—154
" "	124 not Sanskrit	" "	160—155
" "	125 A—126	" "	161 not Sanskrit
" "	125 B not Sanskrit	" "	162—156
" "	126—127	" "	163—157
" "	127—128	" "	164—158
" "	128—129	" "	165—159
" "	129—130	" "	166 not Sanskrit
" "	130—131	" "	167—193
" "	131 not Sanskrit	" "	168 not Sanskrit
" "	132—132	" "	169—160
" "	133—133	" "	170 not Sanskrit
" "	134—134	" "	171—161
" "	135 not Sanskrit	" "	172—162
" "	136—135	" "	173 not Sanskrit
" "	137—136	" "	174—163
" "	138 not Sanskrit	" "	175—164
" "	139—137	" "	176—165
" "	140—138	" "	177—166
" "	141—139	" "	178—167
" "	142—140	" "	179—168
" "	143—141	" "	180—211
" "	144—142	" "	181—169
" "	145—143	" "	182—170
" "	146—144	" "	183—171
" "	147—145	" "	184—172
" "	148—146	" "	185 not Sanskrit
" "	149—147	" "	186—207
" "	150—148	" "	187 A—195
" "	151—149	" "	187 B—203
" "	152—150	" "	188—173
" "	153 not Sanskrit	" "	189—174
" "	154—151	" "	190—175
" "	155—152	" "	191—176
" "	156 not Sanskrit	" "	192—177
" "	157 " "	" "	193—178
" "	158—153	" "	194—179

		Cat.-No.			Cat.-No.
Whish No.	195—180		Sansk. No.	15—199	
Sansk. No.	1—181		" "	16—200	
" "	2—182		" "	17—201	
" "	3—183		" "	18—202	
" "	4—184		" "	19—204	
" "	5—185		" "	20—205	
" "	6—186		" "	21—206	
" "	7—187		" "	22—208	
" "	8—188		" "	23—209	
" "	9—189		" "	24—210	
" "	10—190		" "	25—212	
" "	11—194		" "	26—213	
" "	12—196		" "	27—214	
" "	13—197		" "	28—215	
" "	14—198				





## LIST OF ABBREVIATIONS.

- Aufrecht CC* = Catalogus Catalogorum, by Th. Aufrecht. Leipzig 1891. Part II, Leipzig 1896.
- Aufrecht-Oxford* = Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae Pars Septima, Codices Sanscriticos completens. Confecit Th. Aufrecht. Oxonii 1864.
- Burnell I. O.* = Catalogue of a Collection of Sanskrit Manuscripts. By A. C. Burnell. Part I Vedic Manuscripts. London 1869.
- Burnell, Tanjore* = Classified Index to the Sanskrit MSS. in the Palace at Tanjore. Prepared for the Madras Government by A. C. Burnell. London 1880.
- Hall* = A Contribution towards an Index to the Bibliography of the Indian Philosophical Systems. By Fitzedward Hall. Calcutta 1859.
- Hultzsch* = Reports on Sanskrit MSS. in Southern India, by Dr. Eugen Hultzsch, Nos. 1 & 2. Madras 1895, 1896.
- Ind. Off.* = Catalogue of the Sanskrit Manuscripts in the Library of the India Office. By Julius Eggeling. London 1887 sqq. Part IV, by Ernst Windisch and Julius Eggeling.
- Mitra-Bikaner* = A Catalogue of Sanskrit Manuscripts in the Library of His Highness the Mahārājā of Bikāner. Compiled by Rājendralāla Mitra. Calcutta 1880.
- Mitra, Notices* = Notices of Sanskrit Manuscripts, by Rājendralāla Mitra. Calcutta 1892 sqq.
- Peterson, Reports II, IV* = A Second Report of Operations in Search of Sanskrit MSS. in the Bombay Circle April 1883—March 1884. By Prof. Peter Peterson. Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1884. A Fourth Report etc. . . . April 1886—March 1892 . . . Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1894.
- Stein-Jammu* = Catalogue of the Sanskrit Manuscripts in the Raghunatha Temple Library of His Highness the Maharaja of Jammu and Kashmir. Prepared by M. A. Stein. Bombay 1894.
- Weber-Berlin* = Die Handschriften-Verzeichnisse der königlichen Bibliothek zu Berlin. Bd. II, Bd. V, 1, 2: Verzeichnis der Sanskrit-Handschriften von Albrecht Weber. Berlin 1853, 1886, 1892.
- Wilson-Mackenzie* = Mackenzie Collection. Descriptive Catalogue of the Oriental Manuscripts . . . of the South of India; collected by the late Lieut.-Col. Colin Mackenzie. By H. H. Wilson. Calcutta 1828.

# 1.

## WHISH No. 1.

*Size:* 16 $\frac{3}{4}$ ×2 in., 192 leaves, about 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?<sup>1</sup>

*Character:* Leaves 1 to 73 in Grantha, 74 to the end in Malayalam.

### (a)

*Ṛgveda-Bhāṣya*, by *Sāyaṇācārya*, the first three Adhyāyas of the second Aṣṭaka, i. e. Sāyaṇa's Commentary on Ṛgveda-Saṃhitā I, 122 to I, 165. Ff. 1 to 152 b.

This is the MS. G used for Prof. Max Müller's second edition of the Ṛgveda with Sāyaṇa's Commentary. See *Rig-Veda-Saṃhitā*, ed. by F. Max Müller, 2<sup>nd</sup> ed., vol. I, pp. liv, lvi, lvii *seqq.*

### (b)

*Sāyaṇācārya's Commentary* on the first Āraṇyaka of the *Aitareya-Āraṇyaka* (= Ait. Ār. I, 1—5). Ff. 152b to 192. Very incorrect.

It ends:—iti śrīmad-rājādhirājarāja-parameśvara-vaidekamārggapravarttaka - śrīvira - Bukkabhūpāla[bhūpāla]sām-rāja - dhurandhare(read °ra)sya Sāyaṇāmātyasya kṛtau vedārtthaprakāśe prathamāraṇyakam samāptam || om || iti Mādhaviye vedārtthaprakāśe aitarekānyaka(read aitareyā-  
raṇyaka)kāṇḍe prathamāraṇyake pañcamoddyāyas samāptam (read °aḥ) || śrīkṛṣṇāya nama(h) hariḥ || om ||

<sup>1</sup> See Preface.

2.

WHISH No. 2.

*Size:*  $16\frac{1}{4} \times 2$  in., 170 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

*R̥gveda-Bhāṣya*, by *Sāyaṇācārya*, from the 23<sup>rd</sup> Varga of the 5<sup>th</sup> Adhyāya of the 1<sup>st</sup> Aṣṭaka, to the end of the 1<sup>st</sup> Aṣṭaka, i. e. Sāyaṇa's Commentary on *R̥gveda-Saṃhitā* I, 75 to I, 121.

This is the MS. T used for Prof. Max Müller's second edition of the *R̥gveda* with Sāyaṇa's Commentary, see vol. I, pp. liv, lvi, lvii *seqq.*

It begins:—*atra prathamām juṣasva saprathastamaṃ, etc.*

3.

WHISH No. 3.

*Size:*  $10\frac{3}{4} \times 1\frac{5}{8}$  in., 75 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Brahmagītā* from the *Yajñavaibhavaḥkhaṇḍa* in the *Sūtasamhitā* of the *Skanda-Purāṇa*.

It begins:—*ṛṣaya ūcuḥ | bhavatā sarvam ākhyātamaṃ saṃkṣepād vistarād api | idānīm śrotum icchāmo brahmagītām anuttamām | etc.*

It ends:—*iti omityādimahāpurāṇe śrī-skānde mahāpurāṇe sūtasamhitāyām yajñavaibhavaḥkhaṇḍe uparibhāge brahmagītāsūpaniṣatsu dvādaśoddhyāyaḥ || śrīśivāya namaḥ || śubham astu ||*

4.

WHISH No. 4.

*Size:*  $10\frac{3}{4} \times 1\frac{5}{8}$  in., 170 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

A Commentary on the *Brahmagītā* (see No. 3), by *Mādhavācārya*.

It begins:—vande sindhuravaktran tām bandhun dinasya santatam | pratyūhavyūhaśamanam upāsyam sarvadevataiḥ ||  
evam upaniṣadekasamadhigamyasya brahmātmaikatvavijñā-  
nasya niśreyasasādhanatvam uktan tac ca sarvaśākhāsam-  
matam iti darśayitum aitare(ya)kātittirīyakādi - sama-  
stopaniṣadarthasya sākalyena pratipādikām brahmagitām  
vaktum munīnām praśnam avatārayati bhavakāratithim  
iti atha tām vaktum purāvṛttam udāharati pureti sar-  
vajñas sarvavid iti sāmānyatas sarvañ jñātīti sarva-  
jñāḥ, etc.

It ends:—iti śrīmat-tryambakapādājya-sevāparāyaṇenaiva  
Mādhavācāryeṇa viracitāyaṁ (read 'tāyām) sūtasamhitā-  
yām yajñavaibhavakhaṇḍasyopariḥbhāge brahmagitāyām  
dvādaśodhyāyaḥ || śivāya namaḥ śubham astu hariḥ om ||

### 5.

#### WHISH No. 5.

Size:  $9\frac{1}{2} \times 1\frac{3}{4}$  in., 117 + 41 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

#### (a)

The *Prāyaścittasubodhinī*, a work on expiatory rites (Śrauta ritual), by *Śrīnivāsamakhin* of the village of Ar-  
hagola. Ff. 117.

It begins:—arhagoḷagrāmanivāsī Śrīnivāsamakhī sudhīḥ |  
bālān uddiśya tanute prāyaścittasubodhinim || tatradāv  
anuddharaṇaprāyaścittam ucyā[n]te, etc.

It ends:—prāyaścittasubodhanī (*sic*) samāptā || hariḥ  
om || śrīgurucarapāravindābhyān namo namaḥ || yādṛśam  
pustakan dṛṣtvā tādṛśam likhitam mayā | abaddham vā  
subaddham vā mama doṣo na vidyate || asmat-gurucarapāra-  
vindābhyān namaḥ ||

(b)

The *Kaulādarśatantra* (a work on Tantra), by *Viśvānandanātha*. Ff. 1—19.

It begins:—*natvā śrīgurupādukāṅ ca vaṭukam vāpiṇ ca vighneśvaram kameśan tripurām parām bhagavatīn devīm śukaśyāmaḷam | vakṣye kaulikadhūrtaḍāmbhikaśaṭhādīnām kulajñāninām ācāryasya ca lakṣaṇāni vilasatsatkālīkānām kramāt || kaulāgamatantrārthhān samgrhya śrikulārṇavārthhāmś ca | kaulādarśam kurute Viśvānando hitāya kaulavidām ||*

It ends:—*iti śrī-Viśvānandanātha-viracita-kaulādarśatantram sampūrṇam || śrīgurubhyo namaḥ ||*

(c)

The leaves 20 to 41 contain two other Tantric treatises, *viz.*

(1) The *Śrīcakrapraṭiṣṭhāvidhiḥ*. It begins (f. 20):—*śrīcakroddhāraḥ | tatra vedikāyām gomayopalīptāyām paścimataḥ svasthānam parityajya etc.* It ends on f. 28:—*iti śrīcakrapraṭiṣṭhāvidhiḥ ||* Quotations occur from *Tantrarāja*, *Ratnasāgara*, *Kulamūlāvatāra*.

(2) The *Śrīvidyākhyamūlavidyābhedāḥ*, or *Tripurābhedāḥ*. Ff. 28 to 41.

This treatise begins:—*atha śrīvidyākhyamūlavidyābhedā nirūpyante | tatra śrījñānārṇave || etc.* The *Śrīrudrayāmālā* is quoted on fol. 34b. *Śaṅkarācārya* and *Ānandagiri* are mentioned fol. 36b.

Fol. 36b—37a:—*ity evaṃ śrīmūlavidyāyā ekapañcāśatbhedāḥ | śrīmadārāddhyacaranaprasādaprapṛtāḥ pradarśitāḥ | atha yady apy āsām vidyānām na cāmitradūṣaṇam iti vacanāt siddhasāddhyādivicāro na karttavyaḥ || atha prasiddhaśrīvidyā - pañcadaśākṣarīmantraprasaṃgāt upāsakabhedena dvādaśavidhaśrīvidyāmantrāś ca śāstrāntarokta-prakāreṇa likhyante |* Then follow 12 Mantras.



The MS. ends:—iti durvāsārādhitā vidyā | pañcadaśū-  
kṣarī | iti tripurābhedaḥ kathitāḥ || śrīmahātripurasundaryyai  
namaḥ ||

## 6.

### WHISH No. 6.

*Size:*  $10\frac{1}{4} \times 1\frac{1}{2}$  in., 26 + 89 leaves, from 7 to 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

#### (a)

The *Śaktisūtra* together with its *Bhāṣya*, 20 Sūtras together with their Commentary.

The Sūtra begins:—om atha śaktisūtrāṇi | citisvatantrā viśvasiddhihetuḥ | svecchayā svabhittau viśvam unmīlayati | etc. It ends on p. 2:—om śaktisūtram sampūrṇam | śrīmat-gurubhyo namaḥ |

Then the Commentary begins:—śaktisūtrabhāṣyaṃ | om | citisvatantrā viśvasiddhihetuḥ viśvasiddhau hetuḥ | viśvasiddhihetukā ca iti sarvakārapatvam sarvaśaktitvam mahāphalatvam suhopāyaprāpyatvañ ca svātmadevatāyā vivakṣitam | citir ity ekavacanena bhedaavāstavatvam svatan-treti niraṃkuśaiśvaryyāñ ca sūcitam | etc. It ends on page 12:—pūrve bhūtabaliṃ dadyāt kṣetrapālan tu dakṣiṇe | rājarājeśvaram maddhye gaṇapati īśānnye | āgneyaga-ṇapatim āgneyaṃ kurukulyāṃ | vāyavye | vārāhīm īśā-nnye | (*sic*)

#### (b)

*Ātharvaṇaprokta - devīrahasya - svarūpakramopāsanāyāḥ jagannātrbhaktyaikavedyāḥ prayogaḥ*<sup>1</sup> by *Jagannāthasūri* (215 śloka). Ff. 13—26.

It begins:—vimaṇśapadavācyāṃ apy avimaṇśapadan

<sup>1</sup> Mr. Whish describes this as the Bhāvanopaniṣad. See below śloka 2.

namaḥ | japākusumaśoṇām apy ajapākṛtim ambikām || 1 ||  
bhāvanopaniṣadartthagarbhitāḥ krikānīrammitabhāskarāḥ  
padyabandhava . . .<sup>1</sup> tu tā Jagannāthasūrinivahavaktisukṛ-  
divan || 2 || kṛtānhikaś śucau deśe sukhāsīnas samāhitaḥ |  
prāṇān āyamyā mūlena ṛṣyādīn nyāsam ācaret || 3 ||

It ends:—prāṇān āyamyā tato nyāsam kṛtvā gurun  
namac chaṁbbhum | iti śrīmad-atharvaṇaprokta-devīrahasya-  
svarūpakramopāsanāyāḥ jaganmātribhaktyaikavedyaḥ pra-  
yogo Jagannāthasūri-praṇītas samāptaḥ || hariḥ om || śrī-  
devyai namaḥ || śubham astu ||

(c)

The *Cidvallī*, by *Naṭanānanda*, a pupil of *Nāthānanda*.  
This is a Commentary on *Puṇyānanda's Kāmakaḷā*, or  
*Kāmakaḷāvīlāsa*. The latter has been printed by Prof.  
Bhandarkar in his *Report on the search for Sanskrit MSS.*  
*in the Bombay Presidency during the year 1883—84*  
(Bombay 1887), p. 376 seq.

It begins:—vande tan mithunadvandvam ādimānandacit-  
ghanam<sup>2</sup> | anuttara<sup>3</sup>paraṇ jyotir iti yat<sup>4</sup> bhāvyate budhaiḥ |  
śrīmate Naṭanānandayogine paramātmāne | raktaśuklapra-  
bhāmiśratejase gurave namaḥ | praṇamata Nāthānandam  
parayā bhaktiā cidaikyabodhānandam | upaniṣadartthani-  
gūḍham sakalajanānandabhadrapīṭhārūḍham<sup>5</sup> | namaś śivāya  
nāthāya cidrūpānandarūpiṇe | śrīmatā pāṭalāpāṅga<sup>6</sup>paṭitā-  
tanḥkaśamkave | Puṇyānandamunīndrāt kāmakaḷā nāma  
viśrutā jātā | āryyā kācid amuṣyā Naṭanānandaḥ karoti  
savyākhyām ||

Fol. 37a: Puṇyānandamukhendora uditām ānandadāyiniṁ

<sup>1</sup> Here is a blank space for two akṣaras(—). I cannot make any sense of the two first stanzas. The MS. is beautifully written, and there can be hardly any doubt about the readings.

<sup>2</sup> mithunam divyam ādyam ānanda°, Bhandarkar's MS.

<sup>3</sup> °ram, Bhand.

<sup>4</sup> tat, Bhand.

<sup>5</sup> °pīṭhānurūḍham, Bhand.

<sup>6</sup> śrīmate cañcalāpāṅga°, Bhand.

etām | kāmakalām aham anīsam mūrdhnanā vācā vahāmi  
cittena | iti kāmakalāvyākhyā Naṭanānandena deśikapṛityai |  
racitā rasikajanā[nā]nām pumsām ālokanāya cidvallī | Nāthā-  
nandagurūnām śiṣyās tatvārthacintakās santi | teṣām anya-  
tamoyam ṭikām enām cakāra tatpṛityai | asyāḥ kāmakalāyāḥ  
vyākhyā pūrvair udāhṛtānekā | *etc.*

It ends:—kāmakalāsvarūpaṃ paripūrṇaṃ | prapañcitam  
iti | śivam || iti śrī-Naṭanānanda-kathitā cidvallī samāptā |  
hariḥ om || śrīgurubhyo namaḥ śrīsūryyanārāyaṇāyāsmat-  
svāmin[h]e namaḥ | devyai namaḥ ||

## 7.

### WHISH No. 7.

*Size:* 14×2 in., 158 leaves, from 11 to 13 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha.

The *Hālāsyamāhātmya* from the *Agastyasaṃhitā* of the  
*Skanda-Purāṇa*, in 71 chapters. See Mitra, Notices, vol. vii,  
p. 27 seqq., No. 2264.

It begins:—avighnam astu | śuklāmbaradharaṃ viṣṇuṃ  
śaśivarnaṃ caturbhujam | prasannavadanan dhyāyet sarva-  
vighnopaśāntaye | namas sundaranāthāya tasmai hālāsyā-  
vāsine | catuṣṣaṣṭividhā līlā yena pratyakṣitāḥ kṣitau | śrīmat-  
sundaranāthasya devīm śapharalocanām | kalaye hrdaye  
nityam kadambavanavāsinīm | *etc.* . . . vakṣye purāṇaṃ  
puṇyam śrīmaddhālāsyasañjñitam | śravaṇāt sarvapāpa-  
ghnam vedānteṣu prakāśitam || . . . deśakālavidhānājñā Vasi-  
ṣṭhādya munīśvarāḥ | Vasiṣṭho Vāmadevaś ca Gautamo  
Varuṇo Bhṛguḥ | Bodhāyanaḥ Kāśyapaś ca Yājñavalkyaḥ  
Parāśaraḥ | Bharadvājomgirā Atriḥ Kutsaś Śaktiś Śuko  
mahān | Vedavyāsaḥ Kahloś ca Vālmikiḥ Kumbhasaṃ-  
bhavaḥ | Sanātkumāras Sanakas Sanātanāsanandanau |  
Pulastyaḥ Pulando Gargo Viśvāmitraś ca Nāradaṃ (sic) |  
ity ādyā munayas sarve jñānino brahmavittamāḥ | snātvā  
sarveṣu tirtheṣu jñānavāpyādikeṣu ca | jñātvā vināyakān  
sarvān *etc.*

An abstract of the Contents of the work is given on ff. 11 seqq.

It ends:—sarvas tarati durgāṇi sarvo bhadraṇi paśyati | sarvas satgatim āpnoti sarvasya bhavitā sukham || iti śrīmat-skānde mahāpurāṇe agastyasamhitāyāṃ śrī-hālāsyā-māhātmye kadambavanapraveśo nāma ekasaptatimoddhya-yah || śivāya namaḥ || hariḥ om, etc.

## 8.

### WHISH No. 8.

*Size:* 13 × 1 $\frac{7}{8}$  in., 60 + 25 leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

#### (a)

The *Haritattvamuktāvalī*, a Commentary on Śaṅkara's *Haristuti* (or *Harim-īde-stotra*), by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogindra*. Ff. 60. See Hall, p. 135 seq.; Mitra, Notices, Nos. 1297, 1489.

It begins:—Śaṅkaram Śaṅkarācāryyam Keśavam Bādarāyaṇam | sūtrabhāṣyakṛtau vande bhagavantau punaḥ-punaḥ | satyajñānānandātmakam advitīyam brahmaiva śuddhasatvapradhānamāyopādhikam sadīśvarābhāvam malinasatvapradhānāvidyopādhikam sajjīvaabhāvaṃ ca jagan māyā-bhāsenā jiveṣau karoti, etc.

It ends:—iti śrīmat-paramahaṃsa-parivrājakācāryyaśrī-Kaivalyānanda - yogindra - pādakamalabbhṛṅgāyamaṇa - Svayamprakāśākhyā-yativiracitā śrī-Śaṅkara-bhagavat-pāda-kṛta-haristutivyākhyā haritattvamuktāvalīsamākhyā samāptā || śrīdakṣiṇāmūrttaye namaḥ || śubham astu ||

#### (b)

The *Rasābhivyañjikā*, a Commentary on *Lakṣmīdhara's Advaitamakaranda*, by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogindra*, ff. 25. See Hall, p. 102; Mitra, Notices, No. 689.

It begins: — nityan nirantarānandacitghnaṃ brahma nirbhayaṃ | śrutyā tarkānubhūtibhyāṃ aham asmy advayaṃ sadā | *etc.* . . . sphuṭaṃ vedāntapratipādyam saccidānandalakṣaṇaṃ sarvajñaṃ sarvopādānaṃ nityaṃ sarvagam advayaṃ dehendriyaprāṇamanobuddhyahamkārasākṣipratyagabhinnatayā tarkais sambhāvayituṃ kiñcit prakaraṇaṃ advaitamakarandākhyam ārabhamāṇaḥ cikīrṣitasya granthasyāvighnaparisamāptaye sveṣṭadevatāpraṇāmarūpam maṃgalaṃ svayaṃ anuṣṭhāya śiṣyaśikṣāyai granthato nibaddhnāti | kaṭākṣakiraṇācāntanamanmohābhdhaye namaḥ | *etc.*

Beginning of the last (29<sup>th</sup>) chapter, fol. 24b:—Lakṣmīdhara iti granthakarttur nāma sa cāsau kavis, *etc.* Further on: advaitamakarandasya rasābhivyañjakā kṛtā | Svayaṃprakāśa-yatina (read<sup>o</sup>nā) puruṣottamaśāsanāt | *etc.*

It ends:—iti śrīmat-paramahaṃsa-parivrājakācāryya-Kaivalyānanda-Yogindra-pāda-kamala-bhṛṅgāyamāṇa-Svayaṃprakāśākhyā-viracitā (ra)sābhivyañjikākhyā advaitamakarandavyākhyā samāptā || śrīmahātripurasundaryyai namaḥ ||

## 9.

### WHISH No. 9.

*Size:*  $12\frac{1}{2} \times 1\frac{5}{8}$  in., 88 + 12 + 24 + 26 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(a)

Described by Mr. Whish as 'The *Bhāgavata Sūram*'. Incomplete. Ff. 88.

It begins;—yad advayaṃ parānandaṃ satyajñānādilakṣaṇaṃ | niṣkaḷaṇ niṣkriyaṃ śāntaṃ brahma tat samupāśmahe | namaḥ kṛṣṇāya gurave buddhitadvṛttisākṣiṇe | saccidānandarūpāya parasmai brahmaṇe muhuḥ | virājate trayī yena bhānuneva jagattrayī | prakāśītārththa(n) taṃ vande Vidyāraṇya-muniśvaraṃ | ekādaśe prakaraṇasaṃgrahas tu purākṛtaḥ | idāṇiṃ punar atraiva kriyate ślokaṣaṃgrahaḥ | skandha ekādaśe ślokā grhyante sāravattarāḥ | viduṣāṇ

cittaviśrāntyai tadartthopī ca varṇyate | atratyāśloka ekaika uparatyupapādane | alan tathāpi grhyante katicitsārabhājibhiḥ | *etc.*

It ends:—viduṣaḥ punaḥ-punaḥ kṛtaśravaṇamananābhyām samutpannānityanirantaraddhyānayogābhyām nirargalāya mānā brahmātmavāgāhīnī akhaṇḍākāravṛttir eva vidyā sā svayam avidyatām tat kāryyaṁ cā nirddhūya paścād upaśāmyatīti sa drṣṭāntam upapādayati ||

(b)

The *Bhāgavata-Purāṇa* with Commentary, from Adhyāya VI, 36 to the end of Adhyāya 7, of the 12<sup>th</sup> Skandha. Ff. 12. 'The whole contains an account of the extent of the Vedas', Mr. Whish.

It begins:—Śaunakaḥ | Pailādibhir Vyāsaśiṣyair vedācāryyair mmahātmabhiḥ | vedā vai kathitā vyastā etat saumyābhidhehi naḥ | *etc.*

It ends:—iti śrī-bhāgavate mahāpurāṇe savyākhyāne dvādaśe skandhe saptamoddhyāyaḥ || śrīkrṣṇāya parama-gurave namo namaḥ ||

(c)

The *Sūtagītā* of the second part (? uparibhāge) of the *Yajñavaibhavakhaṇḍa* of the *Sūtasamhitā* of the *Skanda-Purāṇa*. Ff. 24.

It begins:—aiśvaram rūpam ānandam anantaṁ satyacitghanam | ātmatvenaiva paśyantān nistaramgasamudravat || *etc.*

It ends:—iti śrī-skānde purāṇe sūtasamhitāyām yajñavaibhavakhaṇḍe uparibhāge sūtagītāsūpaniṣatsu aṣṭamoddhyāyaḥ || śrīśivāya parabrahmaṇe namaḥ || sūtagītā samāptā.

(d)

The *Sūtagītā-Tātparyadīpikā*, a Commentary on the preceding work, by *Mādhavācārya*. Ff. 26.

It begins:—atha vidyārtthinā namaskāras tu prathamataḥ karttavye ity upapādayitum sūtagītām śrotukāmair



nnaimiśīyailḥ kṛte namaskārastuti upaniṣad(read °nibad)-  
dhnāti aiśvaram iti *etc.*

It ends:—iti śrī-tryambakapādābhja-sevā-parāyaṇena Mā-  
dhavācāryyena viracitāyām sūtasamhitā(tā)tpa(r)yadīpikā-  
yām yajñavaibhavaḥkhaṇḍasyoparibhāge sūtagitāsūpaniṣatsu  
aṣṭamodldhyāyaḥ || śrīśivāya parasmai brahmaṇe namaḥ ||  
hariḥ oṃ || śubham astu ||

## 10.

WHISH No. 10.

*Size:*  $13\frac{1}{8} \times 1\frac{5}{8}$  in., 217 leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

*Rāmānuja's Commentary on the Bālakāṇḍa and Ayo-*  
*dhyākāṇḍa of Vālmīki's Rāmāyaṇa.*

It begins:—rāmam indīvaraśyāmam rājivāyatalocanam |  
jyāghoṣanirjitārātiṅ jānakīramaṇam bhaje || Vālmīkināma-  
dheyāya muhur vārimuce namaḥ | ya śrīrāmakathāvarṣair  
jagattāpam aśīśamat || *etc.*

Fol. 1b:—tatradhyākāṇḍavyākhyānam kriyate viduṣām  
mude | Rāmānujena viduṣā rāmabhaktyaikasindhunā | tapa  
ityādi, *etc.*

Fol. 59:—iti śrī-Rāmānujiya-viracite bālakāṇḍavyākhyāne  
saptasaptatimas sargaḥ ||

The Ayodhyākāṇḍa begins on f. 60a:—gacchateti mā-  
tulakulam mātulagrham kulam grheṣv ity Amaraḥ, *etc.*

It ends:—iti śrī-Rāmānujācāryya-viracita-vyākhyāne-  
yoddhyākāṇḍe ekonaviṃśatyadhikaśatatamas sargaḥ || śrī-  
rāmacandrāya namaḥ || ayoddhyākāṇḍavyākhyā samāptā ||  
hariḥ oṃ |

## 11.

WHISH No. 11.

*Size:*  $12\frac{1}{2} \times 1\frac{5}{8}$  in., 176 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* On the first leaf there is an entry ("The metrical  
Digest called Ekādasa-skandha-sāram and its commentary by Brah-

mānanda Bhārati") signed by Mr. Whish and dated 1826. The MS. may have been written for Mr. Whish in that year. At any rate, its appearance is not much older.

*Character:* Grantha.

The *Ekādaśaskandhasāraślokaśaṃgraha*, a metrical compilation of the doctrines contained in the eleventh Skandha of the *Bhāgavata-Purāṇa*, together with a Commentary, by *Brahmānanda Bhārati*, a pupil of *Kṛṣṇānanda Bhārati*.

It begins:—*vaiśārādī sātiviśuddhabuddhir ddhunoti māyāṃ guṇasaṃprasūtāṃ | guṇāṃś ca sandahya yad ātmyam etat svayaṇ ca śāmyaty asamid yathāgniḥ || ātmā sthūla-sūkṣmādiddehbyo bhinnāḥ yato jñātā prakāśakāḥ etc.*

Fol. 3:—*yāvat syāt guṇavaiśamyam tāvan nānātavam ātmanāḥ | nānātavam ātmano yāvat pāratantryan tathaiva hi ||*

It ends:—*iti śrīmat-paramahansa-parivrājakācāryya-śrī-Kṛṣṇānanda-Bhārati-munivaryya-śiṣya-Brahmānanda-Bhārati-kṛta - ekādaśaskandhasāraślokaśaṃgrahas savyākhyas saṃpūrṇāḥ || śrīkṛṣṇāya parabrahmaṇe namo namaḥ || śubham astu ||*

## 12.

WHISH NOS. 12 (1) AND 12 (2).

*Size:* 2 Vols.,  $16\frac{1}{2} \times 1\frac{3}{4}$  in., 22 + 246 leaves [ff. 147—246 in the second volume], from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The second work is written by a different hand from the first.

## (1)

The *Sūryasiddhānta*, the first Praśna, Adhyāyas 1—14. The text differs considerably from Mr. Fitz Edward Hall's edition in the Bibliotheca Indica.

It begins:—*acintyāvyaktarūpāya nirguṇāya guṇanmane* (read *guṇātmane*) *| samastajagadādhāramūrttaye brahmaṇe namaḥ || 1 || alpāvaśiṣṭe tu kṛte mayo nāma mahāsuraḥ | ra-*



hasyaṃ paramaṃ puṇyaṃ jñāsur jñānam uttamaṃ ॥ 2 ॥  
vedāṃgam agryam akhilaṃ jyotiṣāṃ gatikāraṇam | ārādha-  
yan vivasvantaṃ tapas tepetidustaram | toṣitas tapasū tena  
prītas tasmai varārtthine | grahāṇāṃ caritaṃ prādāt mayāya  
savitā svayam | viditas te mayā bhāvas tapasārādhitas  
tv ahaṃ | dadyāṃ kālāśrayaṃ jñānaṃ jyotiṣāṃ caritaṃ  
mahat | *etc.*

It ends (f. 21 b):—sarvebhyaḥ pradadau prīto grahāṇāṃ  
caritaṃ mahat | atyatbhutatamaṃ loke rahasyaṃ brahma-  
sammitaṃ<sup>1</sup> | vedasya nirmalaṃ cakṣur jñātvā sākṣād  
vivasvataḥ | viditvaitad aśeṣeṇa paraṃ brahmā(dhi)-  
gacchati | iti śrīsūryyasiddhānte prathamaprasṇe catur-  
daśoddyāyaḥ ॥ cha ॥ śrīgurucaraṇāravindābhyānmaḥ ॥ sūr-  
yyasiddhāntam ॥

(2)

The *Kāmadogdhrī*, a Commentary on the *Sūryasiddhānta*,  
by *Tammayajvan*, or *Tammayārya*, a son of *Mallādhvarīndra*  
of *Paragipura* (who was a son of *Mallayajvan*, and a  
grandson of *Honnārya*).

It begins:—śrividyāhrdayasthitāṃ śivamayāṃ śrīmatsa-  
mārādhitāṃ kāmākṣiṃ karuṇākāṭākṣakalitāṃ kalyāṇasa-  
ndāyinim | kodaṇḍāṃkuśapāśabāṇavilasatdhaṣṭam prasannā-  
nanāṃ sindūrāruṇadehakāntim anīṣaṃ śrīhonnāmāmbāṃ  
(sic) bhaje ॥ 1 ॥ śubhrāṃgaṃ pītavastraṃ suratarusadr̥śaṃ  
sūryakoṭiprakāśaṃ nānābhūṣāsametaṃ naḥnābhavanutaṃ  
nāgayajñopavītaṃ | śūlaṃ vātriṃ ca khaṭgaṃ ḍamarukaṃ  
atulaṃ pāṇipadmair ddadhānaṃ mailārākhyam maheśaṃ  
maṇimayamukutaṃ mālavinātham īde ॥ 2 ॥ ... ye Honna-  
yāryyādikulaprasiddhāḥ sūryyādisiddhāntavido mahāntaḥ |  
ye Mallayajvādisamastatantravyākhyādhurīṇā mama devatās  
te ॥ 7 ॥ śrī-Honnāryyasarvatantrasvatantraḥ tasmā(j) jātas  
tādr̥śo Mallayajvā | tajjaḥ khyātas sarvasiddhāntavettā śā-  
kinyākhye pattane Mallayajvā ॥ 8 ॥ tatputrohaṃ vedavedā-  
ntavedī jyotirvidyāpāragas Tammayajvā | sūryyan natvā  
sūryyatantrasphaṭikāṃ Honnāmbāyai kāmadogdhrīm ka-

<sup>1</sup> This is the last verse in F. E. Hall's edition.

romi || 9 || iha tāvat prāripsitasya granthasya nirvighnapari-  
samāptikāmaḥ sveṣṭadevatāpranāmarūpaṁ maṅgaḷaṁ ślo-  
kato nibaddhnāti acintyete | *etc.*

F. 37:—iti śrī - Mailāreśvara - Honnāmbikāvaralabdha-  
vāgvibhavana śrīparagipuri Mallayajvanas tanūjena jyauti-  
śikahr̥tkumudacandreṇa Tammayāryyeṇa śrīsūryyasiddhā-  
ntasya maddhyādhikārasya ṭikā kṛtā || hariḥ om ||

F. 65 b:—śrī-Honnāryyasya pautrāc chivagurusadr̥śān  
Mallayajvākhyaputrārkkajāto Mallāddhvarindrāt parigipu-  
ravarasthāyinas Tammayāryyaḥ | siddhāntarkkasya nāmnaḥ  
(read siddhāntasyārkkānāmnaḥ) kalitapadavatīm kāmado-  
gdhṛīm suṭikāṁ spaṣṭāddhyāyasya samyagrahagurukṛpayā  
proktavān āmbikāyai | hariḥ om śrīsūryyādinavagrahebhyo  
namaḥ ||

F. 104 b:—śrī-Honnāryyasya pautrāc chivagurusadr̥śān  
Mal(1)ayajvākhyaputrāj jāto Mallāddhvarindrāt paragipura-  
varasthāyinas Tammayajvā | siddhāntasyārkkā(read °rkka)-  
nāmnaḥ kalitapadavatīm kāmado-  
gdhṛīm suṭikāṁ chāyā-  
ddhyāyasya samyagrahagurukṛpayā proktavān āmbikāyai ||  
hariḥ om || chāyāddhyāyaḥ pūrṇaḥ ||

Adhyāya IV ends f. 123, Adhyāya V f. 137 b.

Vol. I (f. 146) ends:—śrī - Honnāryyasya . . . °yai || iti  
śrīsūryyasiddhānte chedādhikāro nāma ṣaṣṭhoddhyāyaḥ ||  
cha || saṁhitātrayanīpūṇyā ādinārāyaṇasya nijagurave om  
subrahmaṇyāya sāṣṭāṁgapraṇāmaḥ || śubham astu śrīśivāya  
namaḥ ||

Vol. II begins with the 7<sup>th</sup> Adhyāya which ends on  
f. 158 b. Adhyāya VIII ends f. 168 b, A. IX f. 172 b, the  
Pātādhyāya f. 186, the Golādhyaḥ f. 212 b, the Yantrā-  
dhyāya f. 235.

Vol. II ends:—śrī-Honnāryyasya pautrāc śivagurusa-  
dr̥śān Mallayajvākhyaputrāj jāto Mallāddhvarindrāt para-  
gipuravarasthāyinas Tammayāryyaḥ | siddhāntasyārkkānām-  
naḥ kalitapadavatīm kāmado-  
gdhṛīm suṭikāṁ mānāddhyā-  
yasya samyagrahagurukṛpayā proktavān āmbikāyai || bi-  
ndudurilipi° . . . || iti sūryyasiddhānte mānādhikāro nāma  
caturddaśoddhyāyaḥ || hariḥ | om *etc.*

### 13.

WHISH No. 13.

*Size:*  $16\frac{3}{4} \times 2\frac{1}{4}$  in., 135 leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

*Ṛgvedu-Bhāṣya*, by *Sāyaṇācārya*, the first Adhyāya of the first Aṣṭaka, *i. e.* Sāyaṇa's Introduction, and his Commentary on Ṛgveda I, 1—19.

This is the MS. G used for Prof. Max Müller's second edition of the Ṛgveda with Sāyaṇa's Commentary. See *Rig-Veda-Saṃhitā*, ed. by F. Max Müller, 2<sup>nd</sup> Ed., vol. I, pp. liv, lvi, lvii *seqq.*

### 14.

WHISH No. 13a.

*Size:*  $15\frac{1}{8} \times 1\frac{5}{8}$  in., one leaf, 15 lines.

*Material:* Palm leaf, damaged.

*Date of MS.:* uncertain.

*Character:* Grantha.

The beginning of the *Ṛgveda-Saṃhitā in the Pada text*. Interesting is the accentuation, the Udāttas only being marked (by the sign ~ over the accentuated syllable). The leaf contains the text of Rv. I, 1, 1 to I, 3, 4.

### 15.

WHISH No. 14.

*Size:*  $13\frac{1}{4} \times 1\frac{1}{2}$  in., 83 leaves, 6 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* The 'Prajotpatti' year in which the MS. was written (see below) is probably meant for the Prajāpati year corresponding to A. D. 1751/52, possibly A. D. 1811/12.

*Scribe:* Venkata Subrahmaṇya, son of Śeṣādri.

*Character:* Grantha.

The *Taittirīya-Upaniṣad-Bhāṣya* by Śaṅkarācārya.

The MS. begins:—om yasmāj jātañ jagat sarvaṃ ya-  
sminn eva praliyate | yenedan dhyāryate (*sic*) caiva tasmai  
jñānātmāne namaḥ | yair ime gurubhiḥ pūrvam padavākya-  
pramāṇataḥ | vyākhyātās sarvavedāntās tān nityam pra-  
ṇatosmy aham || taittirīyakaśārasya mayācāryyaprasādataḥ |  
vispaṣṭārttharucinām hi vyākhyeyaṃ sampraṇīyate | nityā-  
nvayini karmmāṇi upāttaduritakṣayārtthāni kāmyānityāni  
ca phalārtthīnām pūrvasmin granthe idānīn tu karmmo-  
pādānahetuparihārāya brahmavidyā prastūyate |

It ends:—iti śrīmat-paramahaṃsa-parivrajakācāryya-Go-  
vinda-bhagavatpūjyapāda-śiṣya-Śaṅkara-bhagavatpādapūj-  
yaviracite taittirīyakabhāṣyam samāptam || om || hariḥ om  
śubham astu om visargabindvakṣara° *etc.* . . . hariḥ om  
dhanurmmāse saummyavāre tritīyāyām prajotpatau | tai-  
ttirīyaś ca likhitas Sarppe Śeṣādrisūnūnā || hariḥ om  
śubham astu hariḥ om || prajotpattyabhidhe varṣe cāpamāsy  
asite dine | pakṣe budhasya sutithau tritīyāyām bhujam-  
gabhe | Śeṣādrisūnūnā Vemk(a)ṭasubrahmaṇyena sādhanā |  
taittirīyopaniṣado bhāṣyam sulikhitam mayā || śubham astu  
*etc.* hariḥ om *etc.*

## 16.

WHISH No. 15.

*Size:*  $9\frac{3}{4} \times 1\frac{5}{8}$  in., 4 + 39 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(a)

(1) The *Īsā-Upaniṣad*, or *Īśāvāsya-Upaniṣad*, or *Vāja-  
saneyi-Saṃhitā-Upaniṣad* (ff. 1—2a).

It begins:—pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam  
udacyate | pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate |  
on namo brahmādidbhyo brahmavidyāsampradāyakartṛbhyo

vaṃśaṣibhyo namo gurubhyaḥ | om śāntiś śāntiś śāntiḥ ||  
īśāvāsyam idaṃ sarvaṃ yat kiñ ca jagatyāñ jagat | *etc.*

It ends:—īśāvāsyam ity ekānurvākeṣṭādaśa || on tat sat ||  
īśāvāsyopaniṣat samāptā || hariḥ om | saha nāv avatv iti śāntiś  
śāntiś śāntiḥ ||

(2) The *Kena - Upaniṣad* or *Talavakāra - Upaniṣad*  
(ff. 2a—4b).

It begins:—keneṣitam patati preṣitam manaḥ kena prāṇaḥ  
prathamāḥ praiti yuktaḥ | *etc.*

It ends:—kenopaniṣat samāptā || hariḥ om *etc.*

(b)

(1) *Śaṅkara's* Commentary on the *Īśā-Upaniṣat* (ff.  
1—13a).

It begins:—om | īśāvāsyam ityādayo mantrāḥ karmmasv  
aviniyuktās teṣāṃ karmmaśeṣasyātmano yāthārtthyapra-  
pādatkvāt yāthārtthyañ cātmanaḥ śuddhatvāpāpaviddha-  
tvaikatvāśariratvasarvagatatvādi vakṣyamāṇan tac ca *etc.*

It ends:—iti śrī-Govinda-bhagavatpūjyapādaśiṣya-parama-  
haṃsaparivrājakācāryya - śrīmac - Cāṃkara - bhagavatpāda-  
kṛtau vājasaneyasaṃhitopaniṣat-bhāṣyaṃ samāptam || hariḥ  
om ||

(2) *Śaṅkara's* Commentary on the *Kena-Upaniṣat*  
(ff. 13a—39b).

It begins:—keneṣitam ityādyopaniṣat parabrahmaviṣayā  
vaktavyeti navamāddhyāsyārambhaḥ prāg etasmāt karm-  
māṇy aśeṣataḥ parisamāpitāni *etc.*

It ends:—syād ity ata āha jyeye jyāyasi sarvamahattare  
svātmani mukhye pratitiṣṭhati pratitiṣṭhatīti na punas saṃ-  
sāram āpadyata ity abhiprāyaḥ || iti śrī-Govinda-bhagavat-  
pādaśiṣyasya paramahaṃsaparivrājakācāryyasya śrīmac-  
Cāṃkarabhagavataḥ kṛtau tavala (read talava)kāropaniṣa-  
dvivarane navamoddhyāyaḥ || kenopaniṣatbhāṣyaṃ samā-  
ptam || hariḥ om || śrīgurubhyo namaḥ ||

17.

WHISH No. 16.

*Size:*  $9\frac{1}{4} \times 2\frac{1}{8}$  in., 26 leaves, from 11 to 13 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

Six Upaniṣads, viz.:

(1) The *Kaṭhāvallī* or *Kaṭha-Upaniṣad* (ff. 1—7).

It begins:—om uśan ha vai vājaśravasas sarvavedasan dadau | *etc.*

It ends:—yo vidaddhyātmam eva | śaṣṭhi valli | kaṭha-vallī samāptā | hariḥ om | śubham astu ||

(2) The *Praśna-Upaniṣad* (ff. 8—12).

It begins:—saha nāv avatu || om śāntiḥ | śrīḥ | bhadraṃ karṇebhiś śṛṇuyāma || śāntiḥ | Sukeśā ca Bhāradvājaś Śaibyaś ca Satyakāmas Sauryyāyaṇī ca Gārgaḥ Kausalyaś cāśvalāyano Bhārgavo Vaidarbhiḥ Kabandhī Kātyāyanas te haite, *etc.*

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ || śaṣṭhapraśnaḥ || praśnopaniṣat samāptā |

(3) The *Muṇḍaka-Upaniṣad* (ff. 13—17a).

It begins:—brahmā devānāṃ prathamas sambabhūva, *etc.*

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ | bhadraṃ karṇebhiḥ | śāntiś śāntiś śāntiḥ || iti tritīya-muṇḍakam | muṇḍakopaniṣat samāptā || hariḥ | om ||

(4) The *Māṇḍūkyaopaniṣad* (ff. 17a—19).

It begins:—om ity etad akṣaram idaṃ, *etc.*

It ends:—omkāro vidito yena sa munir nnetaro jana iti || iti caturtthaḥ khaṇḍaḥ || māṇḍūkyaopaniṣat samāptā || om ||

(5) The *Pūrvatūpinī* or *Pūrvatāpanīya-Upaniṣad* (ff. 20—24b).

<sup>1</sup> *Sic.* And so very often in these MSS.



It begins:—śivāya gurave namaḥ | atha śrīvidyā manor āmnāya svarūpam upadiśyate brahmacāriṇe śāntāya guru-bhaktāya yathā vidyā manuḥ kasmīn utbhavas tat svarūpam brūhiti hovāca, *etc.*

It ends:—praviśya meruśśiṃge cātiprakāśarūpeṇātha sarvaṃ jagad vyāpya sthitavaty āsīd iti Yājñavalkyaḥ | tṛtīyakhandaḥ | pūrvatāpinī samāptaḥ (*sic*) ||

(6) The *Uttaratāpinī* or *Uttaratāpanīya-Upaniṣad* (ff. 24b—26).

It begins:—atha bhagavan kathan nu paramarahasyam me brūhi kā brahmavidyā manūnām, *etc.*

It ends:—tathāvidhānīti buddhvā puruṣārthavān bhaved ya evaṃ vedety upaniṣat iti tṛtīyakhandaḥ || uttaratāpinī samāptaḥ (*sic*) || śrīgurucaraṇāravindābhyāṃ namaḥ || hariḥ om ||

## 18.

### WHISH No. 17.

*Size:*  $9\frac{1}{4} \times 2\frac{1}{4}$  in., 34 + 37 leaves, 12 or 13 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(a)

A Collection of twelve *Ātharvaṇa Upaniṣads*:

- (1) *Rahasya-Upaniṣad*, ff. 1—4b.
- (2) *Amṛtabindu-Upaniṣad*, ff. 4b—5b.
- (3) *Tripurasundarī-Upaniṣad*, ff. 5b—6b.
- (4) *Kālāgnirudra-Upaniṣad*, ff. 6b—7b.
- (5) *Śārīra-Upaniṣad*, or *Śārīraka-Up.*, ff. 8a—9a.
- (6) *Atharvaśiru-Upaniṣad*, ff. 9a—13b.
- (7) *Kaivalya-Upaniṣad*, ff. 13b—15a.
- (8) *Skanda-Upaniṣad*, ff. 15a—15b.
- (9) *Mahā-Upaniṣad* (or *Tripurūtāpana-Upaniṣad?*), ff. 16a—27a.
- (10) *Devī-Upaniṣad*, ff. 27a—28b.

(11) *Tripurā-Upaniṣad*, ff. 28b—29b.

(12) *Upaniṣad (Kāṭha-Upaniṣad?)*, ff. 30a—34a (?).

Similar collections of Upaniṣads in the MSS. described in Burnell, Tanjore, pp. 28—36, and Ind. Off., vol. I, p. 126 seq.

Our MS. begins:—athāto rahasyopaniṣadam vyākhyā-  
śyāmaḥ devarṣayo brahmāṇaṃ sampūjya praṇipatya papra-  
cchuḥ | bhagavan rahasyopaniṣadam brūhīti | sobravit | purā  
vyāso *etc.*

Fol. 4b:—yo rahasyopaniṣadam adhīte gurvanugrahāt |  
sarvapāpavinirmuktasākṣāt kaivalyam aśnute | rahasyo-  
paniṣat samāptā || hariḥ om || *etc.*

Fol. 5b:—bhadraṇ nopi vātaya manaḥ | om śāntiś śāntiś  
śāntiḥ | tisraḥ puras tripathā viśvacarṣaṇi yatra kathā  
akṣarās sanniviṣṭāḥ | *etc.* See Burnell I. O., p. 62, where  
this is given as the beginning of a *Tripuropaniṣad*.

Fol. 6b:—tripurisundaryyupaniṣat samāptā ||

Fol. 9a in margine: atharvaśiropaniṣat |

Fol. 13b:—mokṣam annam atho mano mokṣam annam  
atho manaḥ || ity a(tha)rvaśiropaniṣat samāptā ||

Fol. 16a in margine: mahopaniṣat. Beginning:—tripurā  
tāpanī vidyā vedyacicchaktivigrahaṃ | vastucinmātrarūpan  
tat paratatvam bhajāmy ahaṃ | om | bhadraṃ karṇebhir iti  
śāntiḥ | athaitasmin antare bhagavān prajāpatyaṃ vaiṣṇavaṃ  
vilayakāraṇaṃ | rūpaṃ āśṛtya tripurābhidhā bhagavatīty  
evam ādi, *etc.* See the beginning of the *Tripurātapano-  
paniṣad* in Ind. Off. vol. i, p. 127.

Fol. 27a:—sa turyaṃ padaṃ prāpnoti ya evaṃ vedeti  
mahopaniṣat | bhadraṃ karṇebhir iti śāntiḥ | *etc.*

Fol. 30a:—pārivrājyadharmmapūgālaṃkāra yat padaṃ  
yayuh | tam ahaṃ kathavidyārthā rāmacandrapadaṃ  
bhaje | om saha nāv avatv iti śāntiḥ | devā ha vai bhaga-  
vantaṃ abruvan adhihi, *etc.* See the beginning of a  
*Kāthopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 34a:—sa eva śivayogīti kathiyata ity upaniṣat |  
bhadraṃ karṇebhir iti śāntiḥ | śrīmad-viśvādhiṣṭhānapara-  
mahaṃsa-satguruśrīrāmacandrāraṇaṃ astu | . . . acyutosmi



mahādeva tava kārūnyaleśataḥ | vijñānagha evāsi śivosmi  
kim ataḥ param | na nijan nijavat bhāty antaḥkaraṇajīm-  
bhaṇāt | antaḥkaraṇanāśena. Here the MS. breaks off,  
and a new foliation begins.

(b)

(1) The *Śrīvidyāratnasūtra*, by *Gauḍapādācārya*, a pupil  
of *Śuka Yogīndra*, ff. 1—3a.

It begins:—jñānānandamayā deva nirmmalasphaṭi-  
kākr̥tiṃ | ādhāraṃ sarvabhūtānāṃ hayagrīvaṃ upāśmahe |  
atha śāktamantrāṇāṃ jījñāsā | ātmaivākhaṇḍākāracaitanya-  
svarūpāśaṃ svavidyā | *etc.*

It ends:—anuttarasamketapradhānavidyās saptadaśa-  
varṇaviśiṣṭā(h) | athaitāsāṃ parivārāṇāṃ anuparivārā asaṃ-  
khyākāḥ | iti śrīmat-paramahansa-parivrajakācārya-Śuka-  
Yogīndra - śiṣya - śrī - Gauḍapādācārya - viracitāni sūtravā-  
kyāni | samāptāni ||

(2) The *Śrīvidyāratna(sūtra)dīpikā*, by *Vidyāraṇya Muni*,  
a pupil of *Śaṅkarācārya*, ff. 3a—23b.

It begins:—bālārkaṃaṇḍalābhāsāṃ caturbāhān triloka-  
nāṃ | pāśāṃkuśadhanurbāṇāṃ dhārayanti śivāṃ bhaje |  
śrīvidyāratnasūtrāṇāṃ vākyaṛtthap(r)atipādane | bhaga-  
vatyāḥ prasādena kriyate dīpikā mayā | sā bhagavatī jagat  
śiṣṭvedan tasmin devatādīn utpādya, *etc.*

It ends:—iti paramahansa - parivrajakācārya - śrīmat-  
bhagavat-Śaṅkarācārya-śiṣya-śrī-Vidyāraṇya-munikṛta-śrī-  
vidyāratnadīpikā samāptā || harīḥ om *etc.*

(3) The *Atharvaśirobhāṣya*, by *Bhāskara Rāya*.

The leaves are foliated in the ordinary way as ff. 24—37, and also  
as 1 to 14 by letters, viz. ka, kha, ga, gha, ṇa, ca, cha, ja, jha, ṇa,  
ṭa, ṭha, ḍa, ḍha.

It begins:—śrīmāthāṃghriparāgaiko parāgād aparāgadhiḥ |  
atharvaśirasō bhāṣyaṃ bhāṣate Bhāskaras sudhiḥ || iha  
khalu śrīmahātripurasundaryāḥ *etc.*

It ends:—iti bhāvanopaniṣadotharvaśirasotra racitavān  
bhāṣyaṃ | Bhāskara-Rāyo viduṣān tuṣṭyai jīvanmumukṣū-  
ṇāṃ || om śrīgurubhyo namaḥ ||

19.

WHISH No. 18.

*Size:* 28 × 2 in., 103 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* The MS. appears to be fairly old, early 17<sup>th</sup> century?

*Scribe:* Rāma.

*Character:* Malayalam. The leaves are numbered by letters according to the system discussed by Professor Bendall in the JRAS, October 1896, pp. 790 seq. See Preface.

*Injuries:* The MS. is much damaged, part of f. 85 is broken off and lost.

The *Mahābhārata*, Parvan ii: The *Sabhā-Parvan*, in 114 Adhyāyas. Differs much from the text of our editions.

It begins:—hariḥ om gaṇapataye namaḥ avighnam astu Janamejayaḥ arjjuno jayatām śreṣṭho mokṣayitvā mayan tadā | kiñ cakāra mahātejās tan me brūhi dvijottama Vaiśam śṛṇu rājann avahitaś caritaṁ . . . .<sup>1</sup> rmmukaśreṣṭhan tūrṇi cākṣayasāyakau divyāny astrāṇi rājendra durllabhāni nṛpair bhuvī rathaddhvajapataākāś ca śvetāśvais saha vīrya-vān etāni pāvakāt prāpya mudā paramayā yutaḥ |<sup>2</sup> tasthau mahāvīryas tadā saha mayena saḥ tatobravīn mayāḥ pārthāḥ vāsudevasya sannidhau pā . . . .<sup>3</sup> stat kṛtaṁ pratyanusmaran prāñjali ślakṣṇayā vācā pūjayitvā punaḥ-punaḥ Mayāḥ asmāc ca kṛṣṇāt samkruddhāt pāvakāc ca didhakṣataḥ tvayā trātosmi kaunteya brūhi kiṁ karavāṇi te ahaṁ hi viśvakarmā vai asurāpām parantapa tasmāt te vismayam kiñcit kuryām adya suduṣkaram evam ukto mahāvīryyaḥ pārtho māyāvinam mayam dhyātvā mulūrttaṁ kaunteyaḥ prahasan vākyam abravīt | Arjjunaḥ | kṛtaṁ eva tvayā sarvaṁ svasti gaucha mahāsura | *etc.*

It is unfortunate that the difficult and much discussed verse ii, 66, 8 (the he-goat and the knife) occurs on f. 84, a damaged leaf. The verse reads:—[a]jo hi śāstra<sup>4</sup>]m

<sup>1</sup> The rest of the line is lost, the leaf being damaged.

<sup>2</sup> Leaf damaged. Read upatasthan.

<sup>3</sup> The rest of the line, about six Akṣaras, lost.

<sup>4</sup> These akṣaras are lost.

akhanat kilaikaḥ śastre vipannobhiparāsyā bhūmiṃ nikṛṇ-  
tanam svasya kaṇṭhasya ghoran tadvad vairam mā khaṇiḥ  
pāṇḍuputraiḥ ।

It ends:—evaṃ gāvatgaṇe kṣattā dharmmārtthasahitam  
vacāḥ uktavān na gṛhītāṃ ca mayā putralhitepsunā ॥ ॥ iti  
śrīmahābhārata śatasahasrikāyāṃ saṃhitāyāṃ sabhāparvaṇi  
anudyūte dhṛtarāṣṭrapaścāttāpo nāma caturdaśaśatatamo-  
ddhyāyaḥ ॥ ॥ sabhāparvaṃ samāptaṃ ॥ hariḥ śrīkṛṣṇāya  
namaḥ ॥ Rāmeṇa likhitam idaṃ pustakaṃ ॥

## 20.

WHISH No. 19.

*Size:*  $16\frac{1}{4} \times 1\frac{3}{4}$  in., 285 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* The MS. looks fairly old, 17<sup>th</sup> century?

*Character:* Malayalam.

The *Bhāgavata-Purāṇa*, Skandhas i-ix.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
janmādyasya yatonvayāditarataś cārtthesv abhijñas svarāṭ  
tene brahma hṛdā ya ādikavaye muhyanti yat sūrayaḥ tejo-  
vārimṛdāṃ yathā vinimayo yatra trisarggomṛśā dhāmnā  
svena sadā nirastakuhakam satyaṃ paran dhīmahi, *etc.*

It ends (f. 283b):—dṛṣṭyā vidhūya vijaye jayam udvi-  
ghuṣya procyoddhavāya paraṃ samagāt svadhāma । cha ॥  
ity aṣṭādaśasahasrikāyāṃ saṃhitāyāṃ śrībhāgavate mahā-  
purāṇe navamaskandhe caturviṃśoddhyāyaḥ ॥

Then follow two odd leaves, one unnumbered, the other  
numbered as 170.

## 21.

WHISH No. 20.

*Size:*  $10\frac{3}{8} \times 1\frac{5}{8}$  in., 96 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Calicut 1826'. The MS. is  
probably not much older.

*Character:* Grantha.

(a)

The *Caraṇavyūha*, ff. 1—4.

It begins:—athātaś caraṇavyūhaṃ vyākhyāsyāmaḥ tatra yad uktañ cāturvedyañ catvāro vedā jñātā bhavanti | ṛgvedo yajurvedas sāmavedo tharvaveda(ś) ceti | tatra ṛgvedasya sapta bheda bhavanti | *etc.*

It ends:—yodhīte caraṇavyūhaṃ sa vipraḥ paṅkti-pāvanaḥ | tārayaty akhilān pūrvān puruṣān sapta sapta ca | yo nāmāni purā devā amṛtatvañ ca gacchati | lokātītam mahāśāntim amṛtatvañ ca gacchati | amṛtatvañ ca gacchaty on nama ity āha bhagavān Vyāsaḥ Pārāśaryo Vyāsaḥ || vāsudevasvarūpāya vīvasvatbimbatejase | vedovamśāvadamaśāya Vedavyāśāya te namaḥ || śrīgurucarāṇāravindābhyān namaḥ || śrībṛhaspataye namaḥ ||

(b)

The beginning of a Commentary on the *Śatarudriya* or *Rudrādhyāya* (Taittirīya-Saṃhitā iv, 5), ff. 5—7.

It begins:—on namo rudrāya rudrāṇāṃ vyākhyāṃ vakṣyāmi yajjape | mokṣāghakṣayasālokyavyādhināśaṃ prajojanam | atha jābālopaniṣat | atha hainaṃ brahmacāriṇa ūcuḥ kiñjapyenāmṛtatvaṃ brūhīti | sa hovāca Yājñavalkyaḥ śatarudriyeṇeti | *etc.*

It ends:—uktaṃ vāyavye | rogavān paraḍaṃ paretya rudrajāpañ cared iti | yajñasūktaḥ kalpaḥ | śatarudrā devatā asyeti śatarudryam ucyate || hariḥ om | śubham astu.

(c)

The *Bṛhadāraṇyaka-Upaniṣad* or *Śatapathabrāhmaṇa-Upaniṣad* (Kāṇva Śākhā), ff. 8—96.

It begins:—om śrīgaṇapataye namaḥ | on namo brahmā-dibhyo brahmanavidyāsaṃpradāyakartṛbhyo vaṃśarṣibhyo namo gurubhyaḥ | śrīmad-Yājñavalkyagurubhyaḥ namaḥ | hariḥ om | o nuṃ uṣā vā aśvasya meddhyasya śīras sūryyaś cakṣur vātaḥ, *etc.*

Fol. 23:—iti vājasaneyāntargata-Kāṇviye śuklayajurvede bṛhadāraṇyake saptadaśakāṇḍe prathamomdhyāyaḥ ||

Between the first and second Adhyāyas a description of the Pañcagavyavidhi is inserted (f. 23).

The 3<sup>rd</sup> Adhyāya begins f. 37, the 4<sup>th</sup> Adhyāya f. 54, the 5<sup>th</sup> A. f. 74, the 6<sup>th</sup> A. f. 82.

It ends:—o nuṃ iti vājasaneyāntargata-Kāṇvīye śuklaya-jurvede śatapathabrāhmaṇe upatiṣṭhatsaptadaśakāṇḍe ṣaṣṭhoddhyāyas samāptaḥ || hariḥ | om | śubham astu śrī-rāmacandrāya namaḥ || ekapāc ca haviryyajña uddhārity addhvaragrahau | vājapeyo rājasūya ukhāsambharāṇa tathā | hasti ghaṭaś citiś caiva sāntity agnirahasyakau | aṣṭādhyāyī maddhyamaś cā aśvamedhaḥ pravargyakaḥ | brhadāranyakaṇ ceti kāṇḍās saptadaśa kramāt || om om om | paraguṇaparadānaprastutāśeṣakṛtyā nijaguṇakalikābhir llokaṃ āmodayantaḥ | aviditaparadoṣā jñānapīyūṣapūrṇāḥ karakṛtaṃ aparādhaṃ kṣantum arhanti santaḥ || śrīgurubhyo namaḥ ||

## 22.

### WHISH No. 21.

*Size:*  $9\frac{1}{2} \times 1\frac{1}{2}$  in., 78 leaves, 6 or 7 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* An entry by Mr. Whish on leaf 70 ("Here ends the Rudra Bhāshyam") is dated "Calicut 1826." The MS. is probably not much older.

*Character:* Grantha.

(a)

A Commentary on the *Śatarudriya* or *Rudrādhyāya* of the *Taittirīya-Saṃhitā* (iv, 5), ff. 1—70. Title and name of the author do not occur in the book.

It begins:—on namas te rudra manyava iti | atha śatarudryahomaḥ | athātaś śatarudryaṇ juhōtity upakramya eṣotrāgniracito bubhukṣamāṇo rudrarūpenāvatiṣṭhati | tasya tarppanadevair dvitīyaṃ darśanaṃ | yad vai tac chatarudryaṇ juhōtity upakramya prajāpatiṃ visrastādityabhiprāyamantrārthānugūnyena śrutir bhavet | sa eṣaḥ śataśirṣāḥ rudraḥ sambhavad iti namas te rudra manyava iti raudrā-

ddhyāyaḥ | atra Parameṣṭhina āraṣaṃ | devānāṃ vā prajā-  
pater vā | Aghorasyāraṣaṃ iti kecit | ekarudradevatyaḥ | *etc.*

It ends:—antarikṣe loke ye rudrāḥ sthitāḥ tebhya namaḥ  
yeṣāṃ rudrāṇāṃ vātaḥ vāyuḥ iṣavaḥ samānam anyat |  
pṛthivyāṃ bhūloke ye rudrā sthitaḥ (read °āḥ) tebhya na-  
maḥ yeṣāṃ rudrāṇāṃ annaṃ ātmanaḥ śaṃ icchet śarīraṃ  
puṣṇāti | adhikaṃ nyūnaṃ vyādhādijagatvena nirūpyate |  
samānam anyat | evaṃ namostu rudrebhya iti | hariḥ oṃ ||

(b)

The *Maṇḍalabrāhmaṇa* (ff. 71—78), described by Mr.  
Whish as the 'Mandala Brahmanah of the Atharva-Vedah.' This is identical with Śatapatha-Brahmaṇa x, 5, 2. See also Mitra, Notices, No. 682, where it is called *Maṇḍala-brāhmaṇopaniṣad*.

It begins:—yad etan maṇḍalan tapati tan mahad ukthan  
tā icaṣ sa icaṃ lokotha yad etad arccir dipyate tan  
mahāvratān tāni sāmāni sa sāmāṇaṃ lokotha ya eṣa etasmin  
maṇḍale puruṣaḥ sogṇiṣ tāni yajūṃṣi sa yajuṣāṃ lokas  
saiṣa trayyeva vidyā tapati, *etc.*

It ends:—somṛto bhavati mṛtyur hy asyātmā bhavati ||  
18 || iti maṇḍalabrāhmaṇaṃ saṃpūrṇaṃ || oṃ nuṃ ||

## 23.

WHISH No. 22.

*Size:*  $12\frac{1}{2} \times 1\frac{7}{8}$  in., 193 leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

*Śaṅkara's Chāndogyopaniṣadvivaraṇa*, or Commentary  
on the *Chāndogya-Upaniṣad*.

It begins:—om ity etad akṣaram ityādyastāddhyāyī  
chāndogyopaniṣat | tasyās saṃkṣepatorthajijñāsubhyaḥ  
ṛjuvivaṇaṃ alpaganthaṃ cedam bhāṣyam ārabhyate |  
tatra sambandhaḥ samastaṃ karmādhigataṃ prāṇādi-



devatāsahitam arceirādimārgeṇa brahmapratipattikāra-  
ṇam | *etc.*

It ends:—iti śrī-Govinda-bhagavat-pādapūjya-śiṣyasya  
śrīparamahamṣaparivrājakācāryyasya śrīmac - Chaṅkara-  
bhagavataḥ kṛtau cchāndokyopaniṣad (*sic*) vivaraṇe aṣṭamaḥ  
prapāṭhakaḥ samāptaḥ || hariḥ | om | . . . śrīsarasvatyai  
namaḥ | śrīmahālakṣmyai namaḥ | pārvatyai namaḥ ||

## 24.

### WHISH No. 23.

*Size:*  $12\frac{1}{2} \times 2$  in., 81 + 37 + 31 leaves, from 9 to 11 lines on a  
page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The 31 leaves of the last work are numbered by the letters *ka* to  
*ṣa* (viz. *ka* 1, *kha* 2, *ga* 3 etc., *la* 28, *va* 29, *śa* 30, *ṣa* 31).

### (a)

Commentaries on the *Kāthopaniṣad* (ff. 1—31a), *Praśno-  
paniṣad* (ff. 31b—55), and *Muṇḍakopaniṣad* (ff. 56a—81)  
by Śaṅkara.

In the margin of the first page: kāthopaniṣadbhāṣyaṁ  
hariḥ | om |

The work begins:—on namo bhagavate vaivasvatāya  
mṛtyave brahmavidyācāryyāya Naciketase cātha Kāthako-  
paniṣadvallināṁ sukhārtthapratibodhanārttham alpaganthā  
vṛttir ārabhyate upanipūrvasya sader ddhātor viśaraṇa-  
gatyaवासāda<sup>1</sup> nārtthasya kvipratyayāntasya rūpam upaniṣad  
iti, *etc.*

It ends on fol. 31a:—iti śrī-Govinda-bhagavat-pūjya-  
pāda-śiṣya-śrīparamahamṣa-parivrājakācāryya-śrīmac-Chaṅ-  
kara-bhagavat-kṛtau Kāthakopaniṣad-vivaraṇe ṣaṣṭhī valli  
samāptā || hariḥ || om | śubham astu || sakhe hā kim kurmmaḥ  
kim iti kathayāmaḥ katham amun tarāmaḥ samsāraṁ kva

<sup>1</sup> *Sic* for avasāda.

nu ca vibhāvāmo vayam amī | itīdṛk cintābhdhau hrdaya-  
na nimajjālam anīsaṃ gurum śokaddhvānte taraṇim ava-  
lambasva taraṇim || asmatgurucaraṇāravindābhyān namaḥ ||

In the margin of fol. 31b: praśnopaniṣat-bhāṣyaṃ |

It begins:—om śrūtismṛtipurāṇānām ālayaṃ karuṇālayaṃ |  
namāmi bhagavat-pāda-Śaṃkaraṃ lokaśaṃkaraṃ | viśva-  
vandyam vighnarājaṃ sarvaśuklāṃ sarasvatīm | pūrvācār-  
yyān sarvapūjyān kurve natipadam gurūn | mantroktār-  
tthasya vistarānuvādīdam brāhmaṇam ārabhyate | ṛṣipra-  
śnaprativacanākhyāyikā tu vidyā, etc.

It ends on fol. 55:—iti śrī-Govinda-bhagavatpūjya-pā-  
da-śiṣyasya śrīmat-paramahansa-parivrājakācāryyasya śrī-  
Śaṃkara-bhagavataḥ kṛtau atharvaṇopaniṣadvivarāṇe pra-  
śnavivaraṇaṃ samāptaṃ || hariḥ om || etc.

In the margin of fol. 56a: muṇḍakopaniṣat-bhāṣyaṃ ||

It begins:—brahmā devānām ity ādyātharvaṇopaniṣat  
vyācikhyāsītā asyāś ca vidyāsampradāyakartṭipāraṃparyya-  
lakṣaṇaṃ sambandham ādāv evāha svayam eva stutyar-  
tthaṃ evaṃ hi, etc.

It ends on fol. 81b:—iti śrī-Govinda-bhagavatpūjya-pāda-  
śiṣyasya paramahansa-parivrājakācāryyasya śrīmac-Chaṃ-  
karabhagavataḥ kṛtau ātharvaṇopaniṣat-vivaraṇaṃ samā-  
ptaṃ || hariḥ om ||

(b)

The *Upadeśagranthavivarāṇa*, a Commentary on *Śaṅkara's*  
*Upadeśasahasrikā*, by *Bodhanidhi* (?), a pupil of *Vidyā-*  
*dhāman*, ff. 37. See Ind. Off. Part IV, p. 731.

In the margin: Upadeśasahasrikā | hariḥ om |

It begins:—viṣṇuṃ pañcātmakam vande bhaktyāṣṭādaśa-  
bhedayā | sāṃgavargonavimśatyā bhaktair nnavabhir  
āśritaṃ | om | caitannyaṃ sarvagaṃ sarvaṃ sarvabhūta-  
guhāśayaṃ | yat sarvaviśayātitan tasmai sarvavide namaḥ |  
1 || samāvayya (read °vāpya?) kriyāś sarvā dārāgnyādhāna-  
pūrvikāḥ | brahmavidyām athedānīm vaktuṃ vedāḥ praca-  
krame | 2 | etc.

It ends on fol. 37b:—iti saptaśataślokā yatindraśrī-  
mukhotgatāḥ | vivṛtā gurusaktena mayā brahmātmabo-



dhakāḥ | upāśya śraddhayā śrīmad-Vidyādhāmamuneś ciraṃ |  
 śrīmatpadāmbujan tasya prasādan (read °dān) na svabuddhi-  
 taḥ | yena me nikhilādvaitād ākṣya mana ātmani | sthāpitam  
 munim mukhyena yāvajjīvan namāmi taṃ | yatbhāṣyasā-  
 garajayuktamaṇi prakirṇān prāpyādhunā katipayān ka-  
 vayo bhavanti | tasmai namo janamanobjadivākarāya kṛ-  
 tsnāgamārtthanidhanāya yatiśvarāya | iti śrīmad-Vidyādhā-  
 maśiṣyeṇa Bodhanidhinā<sup>1</sup> śraddhābhaktimātrapreritena  
 kṛtam upadeśagranthavivarāṇaṃ samāptam || yatpādakama-  
 lāsamgāt nirvāṇaṃ prāptavān ahaṃ | sarvāntarātmapūjyāṃs  
 tān praṇamāmi garīyasah | hariḥ om || śubham astu ||

(c)

The *Vivekacūḍāmaṇi* by Śaṅkara, ff. 31.

In the margin: vivekacūḍāmaṇi om.

It begins:—sarvavedāntasiddhāntagocaran tam agoca-  
 raṃ | Govindaṃ paramānanda(m) matgurum praṇatosmy  
 ahaṃ | 1 | jantūnāṃ naraḥ durllabham atah puṃstvan  
 tato vipratā tasmād vaidikamārgadharṃmaparatā vidvatvam  
 asmāt paraṃ | ātmānātmavivecanaṃ svanubhavo brahmā-  
 tmanā samsthitir mmuktir nno śatakoṭijanmasukṛtaiḥ pu-  
 ṇyair vinā labhyate | 2 | etc.

It ends on fol. 31:—iti śrīmat-paramahamṣa-parivrāja-  
 kācāryyavaryya-śrī-Govinda-bhagavatpūjyapāda-śiṣya-śrīmat-  
 paramahamṣa - parivrājakācāryyavaryya - śrīmat - Śaṅkara-  
 bhagavatpāda-kṛtau vivekacūḍāmaṇis sampūrṇaḥ || śrīkṛṣṇāya  
 parasmai brahmaṇe namaḥ ||

## 25.

WHISH No. 24.

Size:  $13\frac{1}{2} \times 1\frac{3}{8}$  in., 58 (leaf 36 is missing) + 38 leaves (the latter  
 being foliated by the numbers 100 to 137), 7 lines on a page.

Material: Palm leaves.

Date of MS.: Early 18<sup>th</sup> cent.?

Character: Grantha.

The MS. is much corrected.

<sup>1</sup> Proper name?

(a)

*Commentaries on the Saptalakṣaṇa*<sup>1</sup>, i. e. seven phonetic treatises referring to the Black Yajur Veda. (See Burnell I. O. p. 10 *seqq.*, and Burnell, Tanjore, p. 5 *seqq.*) They are:—

(1) The *Śamānavyākhyāna*, a Commentary on the *Samhitāsamānalakṣaṇa*. Fols. 1—12.

It begins:—atheti adhikārārththoṭhaśabdaḥ | yathā athaśabdonuśāsanam iti | adhikāraḥ prastāvaḥ prarambha ity arthhāntaram yeṣu paḍeṣu samhitāyāṃ visarjaniyo lupyate | teṣāṃ padānāṃ samgrahalakṣaṇaśāstram prastutam ity etam arththam athaśabdo dyota iti (read dyotayati) | *etc.*

It ends (fol. 12a):—iti śamānavyākhyānaṃ sampūrṇaṃ || hariḥ om ||

(2) The *Vilīṃghyavyākhyāna* by *Puṇḍarīkākṣisūri*, a Commentary on the *Vilīṃghyalakṣaṇa* of *Nārāyaṇa*. Ff. 12—21.

It begins (fol. 12a):—athā (*sic*) vilīṃghya (°khyā *pr. m.*)-vyākhyānaṃ | om praṇipatya jagannāthaṃ Puṇḍarīkākṣisūriṇā | vilīṃghyalakṣaṇavyākhyā kriyatedya mayā svayaṃ | praṇamya bhāratim ity ena prārīpsitasya vilīṃghyalakṣaṇasya avicchedaparisaṃmāptaye | sarasvatīṃ devīm praṇamya Nārāyaṇanāmāhaṃ | vilīṃghyāni padāni pravakṣyāmīti | pratijñāyate ekāraikāravarnau yau samhitāyāṃ vikāriṇau | ... padakāle avikāriṇau | dr̥ṣṭau yau tadantāni vilīṃghyāni (*sic*)<sup>2</sup> vedavittamair ucyā[n]te |

It ends (fol. 21): vilīṃghyavyākhyānaṃ sampūrṇaṃ || hariḥ om ||

(3) The *Naparavyākhyāna* or *Naparapaddhativyākhyāna*, a Commentary on *Saurisūni's Naparalakṣaṇa*. Ff. 22—26b.

It begins:—om atha naparavyākhyānaṃ | natveti saka-

<sup>1</sup> This title does not occur in the MS., but it is given by Mr. Whish on the title page, and according to Burnell I. O. p. 12, it seems to be the name assigned to these tracts in the South of India. It often occurs in Oppert's List of Sanskrit MSS. in Southern India. See Aufrecht CC. s. v.

<sup>2</sup> See Burnell I. O. pp. 10, 11; Tanjore p. 5b.

lanivṛttilhetum | . . . navam nūtanam | lakṣaṇam | Śaurisū-  
nur aham | pravakṣyāmi | ity artthaḥ | *etc.*

It ends:—naparapaddhativyākhyānam samāptam || hariḥ  
om ||

(4) The *Taparapaddhati* or *Taparapaddhativyākhyāna*,  
a Commentary on the *Taparalakṣaṇa*. Ff. 26b—28b.

It begins:—atha taparapaddhatiḥ | annādyān nirbha-  
jati | *etc.*

It ends:—iti taparapaddhativyākhyānam samāptam ||  
hariḥ | om ||

(5) The *Āvarṇivyākhyāna*, a Commentary on the *Āvarṇi-  
lakṣaṇa*. Ff. 28b—35b.

It begins:—atha avarṇivyākhyānam | avarṇinyanuktam  
ity ādi vācyāntam | pūrvasyāvarṇilakṣaṇasya anuktyadhi-  
kotiṭipurūktibhiḥ | *etc.*

It ends:—iti akārādini padāny uktāni || hariḥ | om ||

(6) The *Ākārāpaddhati* or *Āvarṇivyākhyāna*, a Commen-  
tary on the *Āvarṇilakṣaṇa*. Ff. 35b—39b.

It begins:—atha ākārāpaddhatiḥ | antarikṣam ivāgni-  
ddhram | *etc.*

It ends:—ity ākārādipadāny uktāni || āvarṇivyākhyānam  
samāptam || om ||

(7) The *Aniṃgyavyākhyāna*, a Commentary on the *Aniṃ-  
gyalakṣaṇa*. Ff. 39b—58.

It begins:—atha aniṃgyavyākhyānam | munimānasetyādi-  
ślokatrayeṇādauprārīpsitasya lakṣaṇasya avighnena pari-  
samāptaye maṅgalam ādadhānaḥ abhīṣṭadevatān nama-  
skṛtya viṣayan darśayati | aniṃgyam iti | anuśiṣyata iti ca |  
aniṃgyam avibhāgapadam ucyate | na tv asamāsapadam |  
saty api samāse śacīpatiḥ brhaspatir ityādīnām aniṃgya-  
tvāt | *etc.*

It ends:—iha aniṃgyapadānām prapañcatvāt | grantha-  
gauravabhayāt samkṣīpya dīnmātram uktam | anonuktañ  
ca yat kiñcit vidvatbhir ūhanīyam || prayogatonugantavyam ||  
ity aniṃga(*sic*)vyākhyānam pūrṇam || hariḥ | om || *etc.*

(b)

A *Commentary* on the *Bhāradvājaśikṣā*, by *Lakṣmaṇa Jaṭāvallabhaśāstrin*. Ff. 100—137.

It begins:—namaś śivāya sām̐bāya saganāya sasūnave | sanandine sagan̐gāya savr̐ṣāya namo namaḥ | ddhyātvā-sadya jagannāthaṃ sām̐baṃ sarvārtthasādhakam | vyākhyā-yatedhunā śikṣā Bhāradvājamuniritā | pārīsp̐hi(read prā-rīpsi<sup>o</sup>)tasya granthasyāvighnena parisamāptyarthaṃ ādau iṣṭadevatān namaskārarūpaṃ maṃgalya (read maṃgaḷaṃ) svayaṃ kṛtvā śiṣyānuśikṣāyai granthato nibaddhnān | cikīrṣi-taṃ pratijānate | gaṇeśaṃ pratinipatyāhaṃ sandehānān ni-varttaye (read nivrttaye) | śikṣāṃ anupravakṣyāmi vedānāṃ mūlakāraṇaṃ | gaṇādhipatiṃ ānamya vedānāṃ grantha-trayāṇāṃ ādikāraṇaṃ | śikṣāṃ vedasthasandehaṃ nivāra-ṇāya pravakṣyāmi Bhāradvājamuninoktaṃ ||

It ends:—Bhāradvājamuniproktā Bhāradvājena dhīmatā | vyākhyātā Lakṣmaṇākhyena Jaṭāvallabhaśāstriṇā || ṣaṣṭiślo-kaparyyantaṃ mayā vyākhyānaṃ kṛtaṃ tataḥ || karakṛtaṃ aparādhaṃ kṣantum arhanti santaḥ || hariḥ ||

## 26.

WHISH No. 25.

*Size*:  $11\frac{3}{8} \times 1\frac{5}{8}$  in., (1) + 37 + (1) + 21 + (2) leaves, 6 lines on a page.

*Material*: Palm leaves.

*Date*: Entry by Mr. Whish dated 1822. The MS. may be about 50 years older.

*Character*: Grantha.

(1)

The *Mantrapraśnadvaya*, or the *Mantrapāṭha* of the Āpastambins in 2 Praśnas.

This is the MS. 'Wh.' used for the edition of the 'Man-trapāṭha or The Prayer Book of the Āpastambins' by M. Winternitz, Part I (Oxford 1897, Anecdota Oxoniensia). See Introduction p. xii.

(2)

The *Āpastambīya Gṛhyasūtra*, in 23 Khaṇḍas.

This is the MS. 'C'. used for the edition of the *Āpastambīya Gṛhyasūtra* by M. Winternitz (Vienna 1887). See Preface p. V.

27.

WHISH NO. 26.

*Size:*  $13\frac{3}{8} \times 1\frac{3}{8}$  in., (3) + 135 + (2) leaves, generally 5 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Calicut 1824'. The *Āṅgīrasa* year preceding 1824 (see below) is A. D. 1812/13, but probably the year A. D. 1752/53 is meant.

*Scribe:* The son of Śeṣādri. See above No. 15.

*Character:* Grantha.

The *Ekāgnikāṇḍavyākhyā*, or *Mantrapraśnabhāṣya*, or *Mantrabhāṣya*, by *Haradatta*.

This is the MS. 'Hw.' used for the edition of 'the *Mantrapāṭha* or the Prayer Book of the *Āpastambins*' by M. Winternitz, Part I, see Introduction, p. xii.

It begins:—*avighnam astu om | prapīṭya mahādevam Haradattena dhimatā | ekāgnikāṇḍamantrāṇām vyākhyā sammyag vidhiyate || 1 | tatra tādadāryyā<sup>1</sup> ādito vaiśvadevamantrān adhiyate | etc.*

F. 57:—*ity ekāgnikāṇḍe prathamah praśnas samāptah ||*

It ends:—*ity ekāgnikāṇḍavyākhyā Haradattācāryyavira-citā sampūrṇā || viśargabindvakṣara<sup>o</sup> etc.*

The date is given in the following colophon:—*āṅgīrasavarṣam | cittiramāsam | 24 tithi | aṣṭami tiruvoṇanakṣa-trattile | aparāṇhakālattile muḍiñcutu || hariḥ om śubham astu āṅgīrasābde vasubhe meṣamāsebjavāsare | Śeṣādri-sūnūnā sammyaṁ mantrabhāṣyaṁ samāptam ||*

<sup>1</sup> The Telugu edition reads: *tatrācāryyā*.

28.

WHISH No. 27.

*Size:*  $7\frac{1}{4} \times 1\frac{1}{2}$  in., 62 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* Thursday the fifth day of the dark half of the month of Kārttika of the Jupiter year Śrīmukha in which the copy of the first work was finished (see the colophon below) corresponds (according to Dr. Schram's Tables) to November 1<sup>st</sup>, A. D. 1753.

*Character:* Grantha.

(a)

The *Svarapañcāśacchlokī Vyākhyā*, a Commentary on the *Svaralakṣaṇa* (see the second work), ff. 1—57. The text, also, is included.

It begins:—atindriyārthavijñānaṁ praṇamya brahma śāśvatam | taittirīyapadādināṁ vakṣyāmi svaralakṣaṇam || anena ślokena parāparabrahma praṇāmapūrvakam āripsita-granthasyābhidheyam āha | vedopi śāśvatam brahma | etc. ... svaralakṣaṇajñāne phalāntaram apy asti | tannirṇita-svareṣu padarūpajñānam | yathā | ayam iha prathamodhāyiti nāḍāgamaśampkā bhavati | tasmād ārabdhavyam evaitat || tatra paribhāṣām āha | udāttaś cānudāttaś ca varṇanāṁ prakṛtau svarau || etc.

It ends:—aruṇopaniṣatsvarās tu uktāḥ kecit boddhyāḥ | kvacid addhyayanāt anye anyathāpi boddhyāḥ | sambhāryyā grhṇāti | palvalyā grhṇāti | yosau tapann udeti ityādi | ekaśrutiś cānuktā bhavati | agniś ca jātavedāś ca upaniṣatsu ca ekaśrutir bhavati vyatyayaś ca | śikṣām vyākhyāsyāmaḥ | sahasraśirṣaṁ devam | sa vā eṣa puruṣonarasamayaḥ | ityādi | anyepīti vacanaṁ anyatrāpi kvacit padāddhyayanarahite vyatyayaṁ sūcayati | pra ṇu vocaṁ cikituse sa tvan naḥ plavo bhūtvā | sa vācaspate hr̥d iti vyāharat || om iti svarapañcāśacchloki vyākhyā pūrṇā || hariḥ om ||

The colophon is written in Tamil and contains the date: śrīmukhavaruṣam kārttigai māsam 5 va vyāṛakke (read viyā-rakki?) rammaile Egādesil (?) erudiṇṣadu.



(b)

The *Svaralakṣaṇa* (by *Keśavārya*, son of *Sūrideva-buddhendra*), a treatise on the accents in the Black Yajur-veda, ff. 58—62. The name of the author is not mentioned in our MS., but is given in Burnell I. O. p. 9 seq., from which it appears also, that our MS. contains only the first part of the work.

It begins:—atindriyārthavijñānaṃ prañamya brahma śāśvatam | taittiriyapadādināṃ vakṣyāmi svaralakṣaṇam || udāttaś cānudāttaś ca varṇānāṃ prakṛtau svarau | svaritās tu dvidhocyante dhṛtaḥ kampaś ca sāmhitāḥ || tulyasvaras sarūpārththe pade bhedeṇi tat supām | dvir uktā ca gr̥hepy evaṃ dvidhemgyāmśe vibhaktiḥ || 1 ||

It ends:—nyamsvaryyujyañ cidānāvyaśasaumyaś ceti tādṛśāḥ | anyepy addhyayanāt boddhyā aruṇopaniṣatsvarāḥ || 50 || hariḥ om *etc.*

## 29.

### WHISH No. 28.

*Size:*  $9\frac{1}{4} \times 1\frac{1}{2}$  in., 72 leaves, foliated from 1 to 69 (leaf 11 being counted twice), followed by two leaves numbered 72 and 79; from 7 to 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> cent.?

*Character:* Grantha.

*Injuries:* One half of leaf 72 is lost. An odd half leaf found in the volume does not belong to this MS. Leaf 69 is damaged.

Fragments of the *Mahāgaṇeśa-Mantrapaddhati* by *Gīrvāṇendra*, the pupil of *Viśveśvara*. *Viśveśvara* was a pupil of *Amarendra Yadi* (sic), *Amarendra Yadi* a pupil of *Gīrvāṇendra Yogin*.

It begins:—śrimalāgaṇapataye namaḥ | Amarendra-yadiś śiṣyo Gīrvāṇendrasya Yoginaḥ | tasya Viśveśvaraś śiṣyo Gīrvāṇendroham asya tu | śiṣyo mahāgaṇeśasya vakṣye śrīmantrapaddhatim | etān dīṣṭyā<sup>1</sup> khilās santas santuṣṭās

<sup>1</sup> This word is not quite clear, perhaps dṛṣṭyā? Should it be dṛṣṭvā-khilān?

santu santatam | prathamam śrīmahāgaṇapate(r) nyāsavi-  
dhāna(m) likhyate | atha punar ācamya | guruḥ | prāgvān-  
dano viṣṭare(read °ro)paviṣṭas san ityādi granthārtthotra  
likhyate | *etc.*

The last three lines:—mūlāgnaye yavāgra(m) syāt annā-  
yānman tu pāyasam | balāya tilatailam syāt sārasvatāya  
mākṣikam | taṇḍulan dhāraṇāya syāt medhāyai tv ikṣu-  
khaṇḍakam | dadhi puṣṭyai sthirāyāmbhaḥ prītaye kadaḥi-  
phalam | āpūpam vaśyakā. Here the MS. breaks off.

### 30.

WHISH No. 29.

*Size:*  $12\frac{1}{4} \times 1\frac{7}{8}$  in., 276 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Mayūkhamālikā*, a Commentary on (*Pārthasārathi-  
mīśra's*) *Śāstradīpikā* (a Commentary on the *Mīmāṃsā-  
Sūtras*), by *Somanātha*, the pupil and younger brother of  
*Veṅkaṭādriyajvan*, and the son of *Sūri Bhaṭṭa*, of the  
family of *Niṭṭala*. See Ind. Off., Part IV, p. 696 seq.,  
and Hall, p. 176.

It begins:—āviṣkarotu vibudhair abhivandinīyām vācam  
sa kopi mama vallabhasārvabhaumaḥ | vaṁśopi yatpari-  
grhītatayā vibhakti<sup>1</sup> vācālatām tribhuvanaikavimohayantīm |  
adhigamya kalām akhilam agrabhavād Veṅkaṭādriyajva-  
gurerāl<sup>2</sup> | vacanair anatipracurair vyākurve śāstradīpikām  
viśadavibudhāḥ<sup>3</sup> praṇamya mūrdhnan bahudhā vaḥ prār-  
tthaye kṛtāvasyāṁ arpayata dīśam sūkṣmām nindata parato-  
bbhinandata vā | *etc.*

It ends:—iti śrī-Niṭṭala-kula-tilaka-Sūri-bhaṭṭa-mahopā-  
ddhyāyatanūbhavasya Veṅkaṭādriyajvagurucaraṇānuja-So-

<sup>1</sup> bibhartti, Ind. Off. MS.

<sup>2</sup> Read ° guruḥ.

<sup>3</sup> viśadam || 2 || vi° Ind. Off. MS.



manātha-sarvatomukhayājinali kṛtau śāstradīpikāvyaḥkhyā-  
yām mayūkhamālikāsamākhyāyāṃ dvitīyasyāddhyāyasya  
caturthali pādali || hariḥ om | śrīgurubhyo namaḥ |

### 31.

WHISH No. 30.

*Size:*  $5\frac{5}{8} \times 1\frac{5}{8}$  in., 94 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Śivagītā* in 16 Adhyāyas (from the *Pudma-Purāṇa*, see Hall p. 123, Aufrecht-Oxford, p. 17, Mitra, Notices, vol. V, p. 94 seqq., No. 1777, but ibid. vol. IV, p. 84, No. 1488 described as belonging to the *Matsya-Purāṇa*).

It begins:—umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patmām vidhiṃ vayam upāsmahe | pañcākṣaratanuṃ pañcavadanam praṇavam śivam | apārakarūpārūpaṃ gurumūrttim ahaṃ bhaje | Sūta uvāca | athātas sampravakṣyāmi śuddham kaivalyamuktidaṃ | anugrahān maheśasya bhavaduḥkhasya bheṣajam || 1 || *etc.*

It ends:—ity uktvā prayayus sarve sāyaṃsandhyāṃ upāsitaṃ | stuvantas Sūtaputran te santuṣṭā gomatitātaṃ || iti śrī-śivagītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śiva-rāghava-saṃvāde ṣoḍaśoddhyāyah || śrīśivāya namaḥ || hariḥ om ||

### 32.

WHISH No. 31.

*Size:*  $7 \times 1\frac{3}{8}$  in., 30 + 66 + (3) leaves, from 6 to 8 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam year 997 ("Kollam 997 āmatadhanumāsam", at the end of the Kaivalyanavanīta) i. e. A. D. 1822.

*Character:* Malayalam.

#### (1)

The *Puñcaratnaprakaraṇa* in Malayalam language (ff. 1—8).

(2)

The *Gurugītā* from the *Skanda-Purāṇa* (ff. 9—22).  
See Aufrecht-Oxford 72b.

It begins (f. 9):—śrīgaṇapataye namaḥ | kailāsaśikhare  
ramye bhaktānugrahataḥparā[h]<sup>1</sup> praṇamya pārvatī bhaktyā  
śaṅkaram paripreçhati | 1 | śrīdevy uvāca | om namo  
devadeveśāparātppara jagatguroḥ<sup>2</sup> sadāśiva mahādevā (read  
°deva) gurudīkṣām pradehi me | 2 |

F. 22b ends:—sadā śivo bhavety eva satyaṁ satyaṁ na  
saṁśayaḥ na (gu)ror adhikaṁ na guror adhi(ka)ṁ na guror  
adhikaṁ na guror adhikaṁ | hariḥ ||

(3)

The *Pūrvottaradvādaśamañjarikā Stotra* by *Śaṅkara*  
(ff. 23—27).

F. 23 begins:—hariḥ dinam api rajanīśāyamprātaḥ  
śīśiravasante punar āyātaḥ kāla(h) kṛḍati gacchaty āyus  
tad api na muñcaty āśāpāśaṁ | bhaja Govindaṁ bhaja  
Govindaṁ Govindaṁ bhaja mūḍhamate | 1 |

Ff. 26b—27:—dvādaśamañjarikābhir ihaīśā śiṣyāṇaṁ  
kathito hy upadeśaḥ ekāgre na karoti vivekā te paśyante  
narakam anekam | bhaja Govindaṁ | 24 || iti śrīmat-  
para(ma)hamsaparibhṛāmlākārya (read °parivṛājakācārya)-  
śrīmat-Śaṅkarā(cā)ryaviracite pūrvottaradvā(da)śamañjari-  
kāstottram sampaṇṇam || śrī-Śaṅkarācāryaviracire svāmine  
namaḥ śrīvidyāruṇyasyāmine namaḥ ||

(4)

Fragment of a short tract (in Sanskrit) (ff. 27—28b).

It begins:—bandhaḥ karmany atha bahuvidhe strīguhā-  
yāṁ praviṣṭaḥ puṁsor etakāṇa śakheḥite (??) śoṇite varttamā-  
naḥ viṭṭpankoṭhaikramibhi[h]r abhitas tāḍitaḥ pīḍitātmā  
yāvat | etc.

F. 28b ends:—sasnehabhyāṁ paravaśatayā puṣpyamāṇaḥ  
piṭṛbhyāṁ kṛḍālaulyaṁ prathitabahuçāpalyaṁ ullaghya

<sup>1</sup> °talparā for °tatparā. Grantha MSS. frequently have lp for tp.

<sup>2</sup> Read devadeveśā parātpara jagadguro?

bālyam dvaitiyikam puram atha vayah prāpnuvat dṛptacitto  
lakṣmī jāneta tava vada yugam vismaren māsma  
bhūpaṃ ॥

(5)

Fragment of another short tract (in Sanskrit) (ff. 29—30).

F. 29 begins:—hariḥ bhedābhedau savatrigalitau puṇya-  
pāpe viśiṣṇe māyāmohe kṣayam adhigatau naṣṭasanne-  
havṛttau śabdātītaṃ triguṇarahitaṃ, *etc.*

F. 30b ends:—śāntikalyāṇahetum māyāraṇye dahanam  
amalaṃ śāntinirvāṇadivam tejorāśim nigamasadana-Vyāsa-  
putrāṣṭakam yah prātaḥkāle pāti mahatam vyayātinirvāṇa-  
divam | Vyāsaputraṃ ॥

(6)

The *Kaivalyanavanīta* (in Malayalam language) in  
2 Paṭalas (ff. 66).

### 33.

#### WHISH No. 32.

*Size:*  $9\frac{3}{8} \times 1\frac{5}{8}$  in., 23 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

A Commentary on *Śaṅkarācārya's Ātmabodhaprakaraṇa*,  
(by *Madhusūdana Sarasvatī*, according to Prof. Aufrecht).

It begins:—atra bhagavān Śaṅkarācārya uttamādhi-  
kāriṇam vedāntaprasthānatrayan nirmāya tadanvālocanā-  
sama(r)tthānām mandabuddhinām anugrahārtham sarvave-  
dāntasiddhāntasaṃgraham ātmabodhākhyam prakaraṇam  
dīdarśayiṣuḥ pratijānīte | tapoblir iti | *etc.*

It ends:—tasmād ātmātīrttharatasya na kiñcid avaśi-  
ṣyata iti bhāvaḥ ॥ iti śrīmat-paramahansa-parivrajakācārya-  
śrī - Govinda - bhagavatpādācārya - śiṣya - śrīmat - Śaṅkarā-  
cārya - viracitātmabodhaprakaraṇasya ṭikā samāptā |  
hariḥ | om |

## 34.

WHISH No. 33.

*Size:*  $14 \times 1\frac{1}{2}$  in., (2) + 276 [really 288, for after f. 67, ff. 48—67 are repeated again—I marked them as 48\*—67\*—and after f. 171 f. 180 follows, though nothing is missing] + (3) leaves, from 7 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Decr. 1831.' The Kālayukti (or Kālayukta) year immediately preceding 1831 is A. D. 1798/99, but the MS. may have been written 60 or 120 years earlier (A. D. 1738/39 or even 1678/79).

*Scribe:* Śeṣasūri.

*Character:* Grantha.

The *Viṣṇu-Purāṇa*, in 6 Aṁśas.

It begins:—om nārāyaṇaṁ namaskṛtya naraṁ caiva narottamam | Vyāsaṁ sarasvatīṁ devīm tato jayam udirayet || praṇamya viṣṇuṁ viśveśabrahmādin praṇipaty ca | guruṁ praṇamya vakṣyāmi purāṇaṁ vedasammitam | itihāsapurāṇajñam vedavedāṅgapāragam | dharmmaśāstrārthataṭva-jñam Vasiṣṭhataṇayātmajam | Parāśaraṁ sukhāśinam kṛtāpūrvāhnikakriyam | Maitreyaḥ paripapraccha praṇipatyābhivādya ca | etc.

The I<sup>st</sup> Aṁśa ends (f. 55):—devarṣipitrḡandharvayakṣā-dīnān tu sambhavam | bhavanti śṛṇvataḥ puṁso devādya varadā mune | iti śrīviṣṇupurāṇe prathamemśe dvāvīmśoddhyāyaḥ || prathamomśas samāptaḥ ||

The II<sup>nd</sup> Aṁśa ends (f. 76):—iti bharatanarendrasāravṛttaṁ kathayati yaś ca śṛṇoti bhaktiyuktaḥ | sa vimalamatir eti nātmamoham bhavati ca saṁsaraṇeṣu muktiyogyaḥ || iti śrīviṣṇupurāṇe dvitīyemśe ṣoḍaśoddhyāyaḥ | hariḥ om | dvitīyomśas samāptaḥ | om |

The III<sup>rd</sup> Aṁśa ends (f. 117):—puṁsām jaṭābharāṇa-maulavatām vṛthaiva moghāśinām akhilaśaucanirākṛtānām | toyapradānapitrpiṇḍabahiṣkṛtānām sambhāṣanād api narā narakam prayānti || iti śrīviṣṇupurāṇe tṛtīyemśe aṣṭādaśoddhyāyaḥ | hariḥ om.

The IV<sup>th</sup> Aṁśa ends (f. 171b):—etad veditvā na nareṇa kāryyam mamatvam ātmany api paṇḍitena | tiṣṭhantu tāvat taṇayātmajā(d)yaḥ kṣetrādayo ye tu śarīratonye | ityā-

dimahāśriviṣṇupurāṇe caturtthemśe caturviṃśoddhyāyaḥ ||  
caturtthāmśas samāptaḥ || hariḥ om ||

The V<sup>th</sup> Amśa ends (f. 252):—śrī-Parāśaraḥ | ity ukto-  
bhyetya pārthābhyāṃ yamābhyāṇ ca tathārjjunaḥ | dṛṣṭāṇ  
caivānubhūtaṇ ca sarvaṃ ākhyātavāṃs tadā | Vyāsavākyaṇ  
ca te sarve śrutvārjjunamukheritam | rājye Parikṣitam kṛtvā  
yayuh Pāṇḍu(su)tā vanam | ity etat [s]tava Maitreya vistareṇa  
mayoditam | jātasya yad Yador vaṃśe Vāsudevasya ceṣṭi-  
tam || iti śriviṣṇupurāṇe pañcamemśe aṣṭatri(m)śoddhyāyaḥ |  
śrīkṛṣṇāya namaḥ ||

The VI<sup>th</sup> Amśa ends (f. 276b):—iti vividham ajasya  
yasya rūpaṃ prakṛtiparātmamayaṃ sanātanasya | pradīśatu  
bhagavān aśeṣapuṃsām harir apajanmajarādikāṃ sam-  
ddhim || iti śriviṣṇupurāṇe ṣaṣthemśe aṣṭamoddhyāyaḥ || om  
hariḥ om || śrī-Parāśarāya namaḥ || śrī-Vedavyāsāya namaḥ ||  
samāptaṣ ṣaṣthomśaḥ || hariḥ om . . . om śrīḥ viṣṇupurāṇaṃ  
samāptam || bindudurllipi° . . . sajjanāḥ || abdesmin kālayu-  
ktyākhye jyeṣṭhamāsy aṣṭame dine | likhitam vaiṣṇavam  
idaṃ purāṇaṃ Śeṣasūrinā || om.

### 35.

#### WHISH No. 34.

Size: 9 $\frac{3}{4}$  × 2 in., 170 leaves, from 8 to 14 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

The *Jayamaṅgalā*, a Commentary on the *Lalitāsahasra-  
nāmastotra* (from the *Brahmāṇḍa-Purāṇa*), by *Bhaṭṭa  
Nārāyaṇa*, a son of *Veṅkaṭādri*. See Mitra, Notices,  
vol. VII, p. 57, No. 2287.

It begins:—śrīmahāgaṇapataye namaḥ | śrīmātaḥ karuṇā-  
kaṭākṣasaraṇiṃ samprāpya te patmabhū(r) brahmāṇḍāni  
karoti rakṣati harir hantiśvaro lilayā | trayyante puruṣaḥ  
parātpara iti khyātopi samvitkale sā kāṣṭheti ca sū parā  
gatiḥ iti trayy eva viśrāmyati | etc.

Then ff. 1b—2a:—advaitavidyācāryya-śrī-Veṅkaṭādri-

tanūbhavaḥ | Nārāyaṇāmbikāgarbhaśuktimuktāmaṇis su-  
dhīḥ | lalitādeśikādeśād vyākhyāṃ Nārāyaṇa sphuṭaṃ | sa-  
hasrasya rahasyānāṃ nāmnāṃ viracayāmy ahaṃ | *etc.* . . .  
vyākurmmahe | śrīśrīmāteti | śrīr aiśvaryyaṃ, *etc.*

It ends:—śrī-Bhaṭṭa-Nārāyaṇena viracitā lalitāsahasra-  
nāma-stotravyākhyā jayamaṅgalākhyā sampūrṇā śrīmahā-  
tripurasundarīcaraṇāravindayor nnityabhaktir astu mama |  
śrīrāmāya paramagurave namaḥ || hariḥ om || śubham astu  
gurucaraṇāravindābhyān namaḥ om ||

### 36.

WHISH No. 35.

*Size:* 11 × 1 $\frac{5}{8}$  in., (2) + 176 [really 140, ff. 77—115 being missing,  
and ff. 38—39 being double] + (1) leaves, from 11—13 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.?

*Character:* Grantha.

Portions of the *Mīmāṃsākaustubha*, a Commentary on  
*Jaimini's Mīmāṃsā-Darśana*, by *Khaṇḍadeva*, the son of  
*Rudradeva*, extending from the beginning of the second  
Adhyāya to the end of the first Pāda of the third Adhyāya.  
Besides, there is a lacuna from the end of the 2<sup>nd</sup> to the  
beginning of the 4<sup>th</sup> Pāda in the second Adhyāya.

It begins:—śrīmahāgaṇapate n(a)maḥ śubham astu śrīma-  
hāgaṇapate n(a)maḥ | śubham astu evaṃ upotghātaprasaktā-  
nuprasakte mantralakṣaṇāḍau samāpte yatprasamgena  
yad āgataṃ tatsamāptau tatbuddhis sañjāyata iti nyā-  
yena bhāvārtthādhikaraṇoktadhātvarththakaraṇatvasya upa-  
sthlite, *etc.*

In margin: śabdāntarādhikaraṇaṃ.

F. 18b:—viśeṣadarśanāc ca pūrveṣāṃ sarveṣu hy apra-  
vṛtti syāt || See *Mīmāṃsādarśana* II, 2, 4.

F. 75:—sarvasyevoktakāmatvāt tasmin kāmāśruti syāt  
nidhanārtthā punaśrutiḥ || II, 2, 29.

F. 76b ends:—phalasambandhaḥ na vātadakṣaṃ guṇāt  
bhāvanābheda iti prayojanaṃ pū.



Ff. 77—114 are missing, and f. 115 begins:—lepi nirū-  
dhalakṣaṇayā prayogadarśanena, *etc.*

F. 115b:—kartur vā śrutisaṃyogāt || II, 4, 2.

The 2<sup>nd</sup> Adhyāya ends (f. 127b):—śrī-Rudradevasūnoḥ  
kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhākhyo bheda-  
ddhyāddhyeya (*sic*) caturtthāṃghreḥ || iti śrī-Khaṇḍadeva-  
kṛtau mīmāṃsākaustubhe dvitīyoddhyāyaḥ || śrīguru° *etc.*

F. 173b:—vyavasthā vārtthasya śrutisaṃyogāl liṅgasyā-  
rtthena sambandhāl lakṣaṇārththā punaśrutiḥ || III, 1, 27.

It ends (f. 176):—mīmā(m)sāmbunidhiṃ pramatthya vi-  
vidhair nnyāyocayair nirjjaraiḥ kṛtvā Jaiminisūtramanda-  
ram amuṃ vedam tathā vāsukim | yad dhālāhalasamjñam  
eva kalitam granthāntaram sajjanaiḥ śrīkrṣṇasya tu bhū-  
ṣaṇāya sa param yaḥ kaustubhākhyo maṇiḥ || śrī-Rudra-  
devasūnoḥ kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhā-  
khyoṣeśāddhyāye pāda ādyāyam || śrīmatpūrvottaramīmāṃ-  
sāpārāvārīṇadhurīṇa-śrī-Rudradevasūnoḥ Khaṇḍadevasya  
kṛtau mīmāṃsākaustubhe tritīyasyāddhyāyasya prathamāḥ  
pādaḥ || śrīmahāgaṇapate namaḥ || śubham astu hariḥ om ||

### 37.

#### WHISH NOS. 36 A AND 36 B.

*Size:* 2 Vols.,  $15\frac{1}{2} \times 1\frac{3}{8}$  in., 205 leaves (ff. 124—205 in vol. II),  
from 6 to 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Calicut 1824.' The Krodhin  
year preceding 1824 is Śaka 1707 or A. D. 1784/85, but it seems  
more likely that the MS. was written A. D. 1724/25.

*Scribe* or owner of the books: Nārāyaṇa.

*Character:* Grantha.

The *Uj्जvalā*, a Commentary on the *Āpastambīya Dhar-  
masūtra*. No. 36 A contains the first Praśna, No. 36 B the  
second Praśna.<sup>1</sup>

This is the MS. 'G. U.' used by Dr. G. Bühler for his  
second edition of the *Āpastambīya Dharmasūtra* (Bombay  
Sanskrit Series Nos. 44 & 50). See Part I, p. ii.



Vol. I ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujalāyām ekādaśaṁ paṭalam || samāptaḥ praśnaḥ || hariḥ om || śivāya namaḥ || athāto niyameṣu śrāvanyān tapa svāddhyāya upāsane maddhvām anne mamāddhyātmikān kṣatriyaṁ yathā kathā ca vidyayaikādaśa || om pāṇigrahaṇād adhi grhamedhino vratam |

Vol. II begins:—pāṇigrahaṇād adhi grhamedhino vratam | pūrvasmin praśne ādyayoḥ prāyeṇa brahmacāriṇo dharmmā uktāḥ | uttareṣv aṣṭasu sarvāśramāṇām | *etc.*

It ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujalāyām ekādaśaḥ paṭalaḥ || hariḥ om || dvitīyapraśnas samāptaḥ || . . . krodhisamvatsaram kannimāsam yeṭṭānteti ujalā samāptā || śrīrāmārppaṇam || Nārāyaṇasya granthas samāptaḥ ||

### 38.

#### WHISH No. 37.

*Size:*  $9\frac{1}{2} \times 1\frac{5}{8}$  in., 13 + 117 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* The Pārthiva year in which the MS. was written (see below) probably corresponds to A. D. 1766, perhaps to A. D. 1825/26.

*Scribe:* Veṅkusudhīvara Śauṇḍa.

*Character:* Grantha.

#### (1)

##### The *Taittirīya-Prātiśākhya*.

It begins:—atha varṇasamāmnāyaḥ | atha navādītas samānākṣarāṇi | dve dve savarṇe hrasvādīrghe | na plutapūrvam | ṣoḍaśādīta svarāḥ | śeṣo vyañjanāni, *etc.*

It ends:—samsadam gacched ācāryyasamsadam iti || atha catasro dvādaśa || iti dvitīyapraśnaḥ prātiśākhye samāptaḥ || hariḥ om śubham astu |

#### (2)

The *Tribhāṣyaratna*, a Commentary on the *Taittirīya-Prātiśākhya*.

It begins:—bhaktiyuktaḥ prapamyāhaṃ gaṇeśacarāṇa-  
dvayaṃ gurūn api girān devīm idaṃ vakṣyāmi lakṣaṇaṃ |  
vyākhyānaṃ prātiśākhyasya vikṣya vārarucādikam | kṛtan  
tribhāṣyaratnaṃ yat bhāṣate bhūsurapriyaṃ | *etc.*

It ends:—iti tribhāṣyaratne prātiśākhyavivarāṇe dvitī-  
yapraśne dvādaśodhyāyaḥ || samāpto dvitīyapraśnaḥ || hariḥ  
om || śrīmatpārthivavatsare madhurtau māse madhau śyā-  
maḥ pakṣe proṣṭhapadarkṣake kavidine dvādaśyupetehani |  
granthaś cottararatnaśabdamiṭaśrīmattribhāṣyābhidha śrī-  
mad-Veṃkusudhivareṇa likhitaś Śaṇḍena śāstrottame ||  
hariḥ om śrīgurubhyo namaḥ ||

### 39.

#### WHISH No. 38.

*Size:*  $17\frac{5}{8} \times 2$  in., 175 leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* The Yuvan year in which the MS. was written  
(see below) probably corresponds to A. D. 1755/56, possibly to A. D.  
1815/16.

*Scribe:* The son of Śeṣādri. See above Nos. 15 & 27.

*Character:* Grantha.

The *Bhāgavata-Purāṇa*, together with *Śrīdhara's* Com-  
mentary, Skandhas 11 and 12.

It begins:—om | avighnam astu | vijayante parānanda-  
kṛṣṇapādarajasrajaḥ | yā dhṛtā mūrddhni jāyante mahen-  
drādimahāsrajaḥ || pravarttitaḥ (read pravṛttitaḥ) parā-  
nandakṛṣṇakṛiḍānuvarṇitā | tannivṛtyā parānandaparāro-  
honuvarṇyate || evaṃ tāvad daśamaskandhe bhūbhārāvata-  
raṇāya nijabhūtivibhūṣitayaduvamśasya yaduvamśāvatā-  
ritasakalasurāmśasya bhāgavata śrīkṛṣṇasya taducitapra-  
vṛttividaṃbanena tacchravaṇasmarāṇādīparāṇāṃ pareṣāṃ  
ānandakāraṇaṃ kṛiḍānuvarṇitā | *etc.*

F. 1b:—ekādaśaskandhasya pravṛttīḥ tasya yathāmati-  
vyākhyānaṃ ārabhyate tatra mausalaprasaṃgārtham pūr-  
vaskandhārtham anuvadati ślokadvayaṇa || kṛtvā daityava-  
dham kṛṣṇas sarāmo yadubhi(r) vṛtaḥ | bhuvovatārayat bhā-  
raṇ jāviṣṭhaṇ janayan kalim || *etc.*

The 11<sup>th</sup> Skandha ends (f. 134):—iti śrīmatbhāgavate mahāpurāṇe savyākhyāna ekādaśaskandhe paramam(read pārama)haṁsyāyām saṁhitāyām ekatrimśoddhyāyaḥ || śrī-kṛṣṇāya namaḥ || evam ekādaśaskandhabhāvartthapadadīpikā | svājñānaddhvāntabhitena Śrīdhareṇa prakāśitā | idānīn nātigūḍhārttham śrīmat-bhāgavatam kva nu | mandabuddhir ahaṁ kṛṣṇe prema kiṁ kin na kārayet || ajñānaddhvāntabhitānām bhaktānām bhagavān hariḥ | Śrīdharācāryyarūpeṇa vyākhyānam akarot svayaṁ || yodvayātmā-bhidhānena lokam rakṣann ajñanat | tasya pādayugacchatram mūrddhni vidhāryyatām || ekādaśaskandhavyākhyā paripūrṇā || śrīkṛṣṇāya satyabhāmāsahitāya namaḥ || vatsare ca yuva uttarāyane kumbhamāsam adhige divākare | kālapakṣa udabhūpriyarkṣake śukraśiṣyaguruvāsare divā | likhitaikādaśaskandhaṭikā ślokaḥ prasammitā | Śeṣaputreṇa viduṣā samūhyāśabdikair asau || binduśṛṅgākṣarair hīnam *etc.*

The Commentary to the 12<sup>th</sup> Skandha begins (f. 135):—jayati śrī-Parānanda(h) kṛṣṇāpāṅgalasaddiśaḥ | *etc.*

It ends (f. 175): . . . nama iti dvābhyām || namas tasmai bhagavate vāsudevāya sākṣiṇe | ya idaṁ kṛpayā kasmāi vyācacakṣe mumukṣave || vyācacakṣe vyākhyātavān || yogīndrāya namas tasmai śukāya brahmarūpiṇe | saṁsārasarpadaṣṭam yo viṣṇurātam amūmucat || iti śrīmat-bhāgavate mahāpurāṇe savyākhyāne dvādaśaskandhe trayodaśoddhyāyaḥ || śrīkṛṣṇāya namaḥ || dvādaśaskandhaḥ pūrṇaḥ || bhāvartthadīpikām etām bhagavatbhaktavallabhām | śrī-Parānandapādābjabhṛṅgaśrī-Śrīdharokarot || . . . śrīguruṁ Paramānandam vanda ānandavigraham | yatkrpālavaleśena Śrīdharas sukṛtas sukhī || om dvādaśas skandhas samāptaḥ || hariḥ om ||

yuvābhidhānebda udagdiśamge hy anantaratne (?) śiśīrarttubhānau | māse ghaṭe pakṣa ihāvadātagloutarakāyām likhitam mayedaṁ || saṭikan dvādaśaskandhamūlam Śeṣādrisūnū | Viśvāmitrānvayamahāpamkotbhavadinaṁ kṛte || hariḥ om || śrīguruṁbhyo namaḥ || binduśṛṅgākṣarair *etc.* . . . śrīparadevatāyai namaḥ || śrīsarasvatyai minākṣyai namostu om śubham astu hariḥ om ||

40.

WHISH No. 39.

*Size:*  $7\frac{3}{4} \times 2\frac{1}{8}$  in., 59 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date of MS:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Bhagavadgītā*, with a brief introduction.

It begins:—asya śrī-bhagavatgītāsūstramahāmantrasya | Vedavyāso bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | tāsām gītānām kvacin nānēcchandaṁsi | evaṁprakāriṇi cchandaṁsi | viś-varūpo viṣṇuḥ paramātmā bhagavān śrīman-nārāyaṇo devatā | aśocyān anvaśocas tvaṁ prajāvādāṁś ca bhāṣasa iti bijam | sarvadharmmān parityajya mām ekaṁ śaraṇaṁ vrajeti śaktiḥ | ūrddhvamūlam adhaśśākhāṁ aśvatthaṁ prāhur avyayam iti kilakaṁ | śrībhagavatsamārādhanaṁrththe jape viniyogaḥ | *etc.*

The text begins (f. 2):—Dhṛtarāṣṭra uvāca | dharmma-kṣetre kurukṣetre samavetā yuyutsavaḥ | *etc.*

F. 5b:—viṣṛjya saśaraṇ cāpaṁ śokasaṁvignamānasāḥ || śokasaṁvignamānasa iti || iti on tat sad iti mahābhārata śatasahasrikāyāṁ saṁhitāyāṁ vaiyāsikyāṁ bhiṣmaparvaṇi śrībhagavadgītāsūpaniṣatsu parabrahmavidyāyāṁ yogaśāstre śrīkṛṣṇārjjunasamvāde arjjuna viśādayogo nāma prathamoddhyāyaḥ ||

It ends:—iti on tat sat śrībhagavatgītāsūpaniṣatsu parabrahmavidyāyāṁ yogaśāstre śrīkṛṣṇārjjunasamvāde sakalavedaśāstrapurāṇasaṁgrahamokṣayogo nāmāṣṭādaśoddhyāyaḥ || śrīkṛṣṇāya parabrahmaṇe namo namaḥ || śrī-vāsudevārpaṇam astu |

41.

WHISH No. 40.

*Size:*  $10\frac{1}{2} \times 1\frac{3}{4}$  in., 190 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date of MS:* An entry by Mr. Whish, found on the last page, is dated 'Calicut 1826'. The MS. may be about 50 or even 100 years older.

*Character:* Grantha.

The *Subodhinī*, a Commentary on the *Bhagavadgītā*, by *Śrīdharaśvāmīn*, in 18 Adhyāyas.

It begins:—vande kṛṣṇārjunau vīrau naranārāyaṇāv ubhau | dhārttarāṣṭrakulonmattagajārohaṇavallabhau | sārattthyam arjunasyājau kurvan gītāmṛtan dadau | lokatrayopakārāya tasmai kṛṣṇātmāne namaḥ | . . . śrīmādhavaṃ praṇamyātha devaṃ viśveśam ādarāt | tatbhaktiyantritaḥ kurve gītāvyākhyāṃ subodhinīm | *etc.*

Adhyāya I ends on f. 9, A. II on f. 27b, A. III on f. 40b, A. IV on f. 54, A. V on f. 63b, A. VI on f. 74, A. VII on f. 82, A. VIII on f. 90, A. IX on f. 97b, A. X on f. 106, A. XI on f. 120b, A. XII on f. 126, A. XIII on f. 137, A. XIV on f. 144, A. XV on f. 151, A. XVI on f. 157b, A. XVII on f. 165b, A. XVIII on f. 190.

It ends:—śrī-Paramānandapādābjarajaśrīdhārīṇādhunā | Śrīdharasvāmīnā proktā gītāṭikā subodhinī || iti śrībhagavatgītāṭikāyām subodhinyām Śrīdharasvāmī-kṛtāyām paramārthanirṇayo nāma aṣṭādaśodhyāyaḥ || śrīkṛṣṇāya paramātmāne namaḥ || svaprāgalbhyabalād vilokya bhagavatgītān tadantargatan tatvaṃ prepsur upaiti kiṃ gurukṛpāviyūṣadrṣṭim vinā | asya svāñjalīnā rahasyajaladher āditsur antarmmaṇīnāvartteṣu na kin nimajjati janas satkarnadhāraṃ vinā || hariḥ om *etc.*

## 42.

WHISH No. 41.

*Size:*  $9\frac{3}{8} \times 1\frac{5}{8}$  in., (3) + 87 + (3) leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 1825. The MS. may be about 50 years older.

*Character:* Grantha.

The *Devīmāhātmya* from the *Sūryasāvarṇika-Manvantara* of the *Mārkaṇḍeya-Purāṇa*, in 23 Adhyāyas, preceded by the *Argalastotra*, and *Kīlakastotra*. The edition by L. Poley (Berlin 1831), and the Bombay editions of 1862 (Śake 1784) & 1864 (Śake 1786) contain only 13 Adhyāyas.

It begins:—nyāsam āvāhanañ caiva nāmāny argalakila-  
kam | hṛdayaṇ ca dalañ caiva ddhyānaṇ kavacam eva  
ca | mähātmyaṇ ca japeṇ nityaṇ aṣṭamyaṇ ca viśeṣataḥ |  
sarvasaubhāgyaṇ āpnoti[m] dehānte ca labhet gatiṇ |  
om | pādāyor vārābhyo namaḥ | nitambe nārasimhyai  
namaḥ | *etc.*

F. 5b:—iti śrīdevimähātmye argalastotraṇ samāptaṇ ||

F. 7:—iti śrīdevimähātmye kilakastotraṇ samāptaṇ ||  
athātas sampravakṣyāmi vistareṇa yathātatham | caṇḍikāhr-  
dayaṇ guhyaṇ śruṇuṣvaikāgramānasah<sup>1</sup> | hrām hrīm hrībi (?)  
ai hrīm śrīm klīm jaya jaya cāmuṇḍike tridaśamaku-  
ṭakoṭi saṇghaṭṭacaraṇāravinde sāvitri gāyatrī sarasvatī  
mahāhikṛtahāriṇe bhairavarūpadhāriṇi prakāṭitadamṣṭro-  
gravadane ghore ghoranayane jvalajvalāsahasraparivṛte, *etc.*

The first Adhyāya ends on f. 30.

F. 72:—eva[m]ṇ devyā varaṇ labdhvā Surathaḥ kṣatriya-  
[r]ṣabhaḥ | sūryyāj janma samāsādyā sāvarṇir bhavitā  
manuḥ || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvan-  
tare devimähātmye surathavaiśyavarapradānaṇ nāma tra-  
yodaśoddhyāyaḥ ||

The 16<sup>th</sup> Adhyāya ends on f. 78b. Ff. 79—87 are also  
foliated separately by letters, viz. ka, kha, *etc.*

End:—iśānakoṇekṣaṇ kṣetrapālāya namaḥ | aṣṭadalabāhye  
devyās tad dakṣiṇāntaṇ gaṇgaṇapataye namaḥ | paṇpara-  
magurubhyo namaḥ | paṇparamagurupādukābhyo namaḥ |  
ḍaṇvaṭukabhairavāya namaḥ | duṇḍurgāyai namaḥ | paṇtipū-  
jayet || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvantare  
devimähātmye paṇtipūjārahasyaṇ nāma trayaviṃśo (pañca-  
viṃśo, pr. m.) ddhyāyaḥ || śrīmahādevyai namaḥ | śrīgurubhyo  
namaḥ | śivāya namaḥ | hariḥ om ||

### 43.

WHISH No. 42.

Size:  $11\frac{3}{4} \times 2$  in.; (3) + 97 + (4) leaves, about 10 lines on a page.

Material: Palm leaves.

<sup>1</sup> These MSS. generally read śruṇu- for śṛṇu-.



*Date:* An entry by Mr. Whish is dated 1825. The MS. may be about 50 years older.

*Scribe:* Ananta Nārayaṇa.

*Character:* Grantha.

(1)

The *Kuḷārṇava(tantra)*, in 17 Ullāsas (ff. 1—95). See Aufrecht-Oxford p. 90 seqq. (No. 147); Ind. Off. IV, p. 879; Mitra, Notices, I pp. 138 (No. 258), 160 (No. 290).

It begins:—gurubhyo namaḥ (1) upaśrutinām anyeṣām upaśrutir iyaṃ sadā | śruṇ(ut)am sarvavīrṇām caraṇam smaraṇam mmamā | gurum gaṇapatim durgām kṣetreṣam śivam arca-(read acyū?)taṃ | brahmāṇam girijām lakṣmīm vāṇim vande vibhūtaye | anādyāyākhilādyāyāmāyine gatamāline | arūpāya svarūpāyāśivāya guruve namaḥ | devyau(*sic*)vāca | on namo devadeveśa pañcakṛtyavidhāyaka | sarvajña bhaktisulabha śaraṇāgatavatsalā (read °la) | mūleśa parameśāna karuṇāmṛta-vāridhe | asāre ghorasaṃsāresarve [da]du(h)khamalimasāḥ *etc.*

F. 17:—iti śrīkuḷārṇave ūrdhvāmnāyamāhātmye tritīyollāsaḥ ||

F. 27:—iti śrīkuḷārṇavamāhātmye rahasye sarvāṃgamottame kuḷadivyaḍikathanam pañcamollāsaḥ ||

The 7<sup>th</sup> Ullāsa ends on f. 37, the 8<sup>th</sup> U. on f. 44b, the 9<sup>th</sup> U. on f. 51, the 10<sup>th</sup> U. on f. 56, the 11<sup>th</sup> U. on f. 61b, the 12<sup>th</sup> U. on f. 67b, the 13<sup>th</sup> U. on f. 72b, the 14<sup>th</sup> U. on f. 78, the 15<sup>th</sup> U. on f. 84b, the 16<sup>th</sup> U. on f. 89b.

It ends (f. 95):—iti śrīmatkuḷārṇave mahārahasye sarvāgamottame mokṣapāde kuḷavivāhapraśaṃsan nāma sapta-daśollāsaḥ ||

(2)

The *Mantrākṣaramālā*, in 16 stanzas (ff. 95b—98b).

It begins:—kallolo(lla)sitāmṛtābdhilaharimaddhyevirājanamapidvīpe kalpakavāṭikāparivṛte kāḍambavāṭojvale ratna-staṃbhasahasranirmmitasabhāmaddhye vimānottame cintā-ratnavinirmmite janani te śimhāsanam bhāvaye || 1 ||

It ends:—śrīmantrākṣaramālayā girisutām yaḥ pūjayec cetasā sandhyāsu prativāsaram suniyataṃ tasyām malas-



yācirāt cittāmbhoruhamanḍape girisutā nṛttam vidhatte sadā  
vāṇivaktrasaroruhe jaladhijāgehe jaganmanḍalaṃ ॥ 16 ॥  
śrīmahātripurasundaryai namaḥ | karakṛtam aparādham  
kṣantum arhanti santaḥ | śaṃkarasya caritākathārasaḥ  
candraśekharaḡuṇāṇīkīrttanam nilakaṇṭha tava pādaseca-  
nam saṃbhavantu mama janma(ni) janmani | idaṃ pustakaṃ  
guruvanuḡṇā Ananta - Nārayaṇa - likhitam | śrīgurubhyo  
namaḥ | hariḥ om śubham astu ॥

#### 44.

WHISH No. 43.

*Size:* 10 $\frac{1}{8}$  × 1 $\frac{3}{8}$  in., (1) + 38 + (2) + 11 + (1) leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 'Calicut 1825'. The MS. is probably not much older.

*Character:* Grantha.

#### (1)

The *Viṣṇupādādīkeśāntastuti* by Śaṅkara, with a Commentary, called *Sukhabodhinī*. Printed, with a different commentary, in the *Kāvyamālā*, Part II, pp. 1—20.

It begins:—hariḥ | nābhinālīkalolambabhaṃgīvāṇitapaḥ-  
phalaṃ | kuḍumbikalaśāmbhodheḥ kanyāyā(ḥ) kalaye mahāḥ |  
alīkalocanātopād alīkaṃ rataye dadat | vipralaṃbhaṃ pura-  
striṇām puṣṇat tejo bhajāmahe | giripāthodhipāthojasada-  
nānandadhoraṇīḥ | padaṃ kurve namasyānām umālakṣmī-  
sarasvatīḥ | bhagavatpādapādādīkeśastutyā madhusrutā |  
vyākhyā vitanyate ramyā nāmnāsau sukhābodhinī ॥ ila  
khalu sakalajagadanugrahāya svecchākṛtavigrahaparigrahāḥ  
paramakāruṇīkāgraganyāḥ sarvajñaśikhāmanayaḥ śrī-  
Śaṃkarabhagavatpūjyapādāḥ śrīmadvaipāyanaprapñitabrah-  
masūtravyākhyānarūpaśrīmat - bhāṣyakaraṇena mumukṣu  
jijñāsyāṇ jagaj janmādikāraṇam sakalopaniṣatgamyam  
saccidānandādvyayam pratyagabhinnam viṣṇvākhyam brahma  
mukhyādhikāribhyaḥ karatalabadaravat sphuṭam pradar-  
śya mandādhikāriṇām anujighṛkṣayā nirviśeṣam paraṃ

brahma sāksāt karttum anīśvarāḥ ye mandās tenukampyante  
saviśeṣanirūpaṇair iti nyāyena tasyaiva paratatvasya saka-  
laśrutismṛtipurāṇavacanaiś śuddhasatvopahitātvena sātvi-  
sevyatvena cāvagatasya śaṃkhacakraśārṅganandakakau-  
modakirūpapañcāyudhālaṃkṛtasya garuḍavāhaṇasya śeṣa-  
śāyinaḥ śrīmahālakṣmībhumideviśametasya kaustubhaśrī-  
vatsamuktābharanākīrītakaṭakāṃgadādisarvābharanabhūṣi-  
tasya sakalalokātīśayāḥsaundaryyasīmnaḥ niratīśayadayāsu-  
dhāsamudrasya sakalajagadrakṣaṇadīkṣitasya śrībhagavato  
nārāyaṇasya pādādikeśastutin tadupāsanarūpāṃ sakṛt pā-  
ṭhamātrena sakalapuruṣārthasandohiniṃ dvipañcāśatślokāt-  
mikāṃ karttum ārabhante || tatrātau varṇyate śaṃkha bhu-  
jāgrevasthito hareḥ | nīlaśailaśikhārūḍhacandrabiṇbaśriyaṃ  
vahan || lakṣmībharttur bhujāgre kṛtavasati sitaṃ yasya  
rūpaṃ viśālaṃ, etc.

It ends:—paramānandam ātmasvarūpaṃ praviśati tatraiva  
liyate brahmānandasvarūpeṇāvatiṣṭhata iti siddham || iti  
śrīmatparamahamṣaparivrajākācāryya-śrī-Govinda-bhagavat-  
pūjyapādaśiṣya-śrī-Śaṃkara-bhagavatpādakṛta-śrīviṣṇupādā-  
dikeśaparyyantastute(r) vyākhyā saṃgrhitā samāptā || hariḥ |  
om |

(2)

The *Uttaragītā*, a kind of appendix to the *Bhagavadgītā*,  
in three *Adhyāyas*. See A. Holtzmann, *Das Mahābhārata* II,  
165 seq.

It begins:—kṛṣṇāya vāsudevāya jñānamudrāya yogine |  
nāthāya rukmiṇīśāya namo vedāntavedine | Arjuna uvāca |  
yad ekaṃ niṣkalaṃ brahma vyomātītan nirañjanaṃ | apra-  
tarkyam anirdeśyaṃ vināśotpattivarjitaṃ | etc.

F. 4:—om tat sad iti śrīma[t]duttaragītāsūpaniṣatsu  
parabrahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde a-  
dvaitavāsan nāma prathamoddhyāyaḥ ||

F. 8:—iti śrīmaduttaragītāsūpaniṣatsu . . . dvitīyo-  
ddhyāyaḥ ||

It ends:—sarvacintāvinirmuktan niścintam acalaṃ  
bhavet | on tat sad iti śrībhagavatgītāsūpaniṣatsu para-  
brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde advaita-

vāsan nāma tritiyoddhyāyaḥ || śrīkṛṣṇārpanam astu śrīguru-  
bhya namaḥ | śrīdakṣiṇāmūrttaye namaḥ ||

#### 45.

WHISH No. 45.

*Size:*  $10 \times 2\frac{1}{8}$  in., 36 + (1) leaves, 11 or 12 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825.' The MS. is probably not much older.

*Character:* Grantha.

The *Ratirahasya*, a treatise on Kāmasāstra, in 10 Pa-  
ricchedas, by *Kokkoka* who composed it for *Vaidyadatta*.  
See Burnell, Tanjore, p. 58 seq., & Ind. Off. III. p. 362.  
Burnell has Vainyadatta, Eggeling Vainyadatta, for Vai-  
dyadatta.

It begins:—yenākāri prasabham acirād arddhanārīśvara-  
tvaṃ dagdhenāpi tripurajayino jyotiṣā cākṣuṣeṇa | indor  
mmitraṃ sa jayati mudān dhāma vāmapracāro devaś śrīmān  
bhavarasajuṣān daivatam cittajanmā | parijanapade bhrṃga-  
śreṇipikāḥ paṭuvandino himakarasitacchatraṃ mattadvipo  
malayānilaḥ | kṛṣṭatanudhanurvallī līlākāṭākṣaśarāvalī mana-  
sijamahāvīrasyoccair jayanti jagajjitaḥ || 2 | Kokkokanāmnā  
kavinā kṛtoyaṃ śrī-Vaidyadattasya kutūhalena | vilokyatām  
kāmakalāsu dhīraḥ pradīpakalpo vacasām nigumbhaḥ | etc.

It ends:—iti kakṣapuṭasārasaṃgrahaḥ || iti ratirahasye  
yogādhikāro nāma daśamaḥ paricchedaḥ || śubham astu ||

#### 46.

WHISH No. 46.

*Size:*  $9\frac{1}{4} \times 2\frac{1}{2}$  in., 51 leaves, 12 or 13 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish at the end of the MS. is dated  
'Calicut 1825'; the MS. may be about 50 years older.

*Character:* Grantha.

The *Sūryasataka*, by *Mayūra*, with a Commentary by  
*Anvayamukha*.

It begins:—jambhārātibhakumbhotbhavam iva dadhatas sāndrasindūrareṇuṃ raktās siktā ivaughair udayagiritaṭi-dhātudhārādravasya | *etc.*

The Commentary begins:—jambhārāter indrasya ibhasya gajasyairāvatasya prāgdigāśritā(nā)m ādhipatyasānniddhya-sambhavād eva muktilḥ kumbhayor udbhava udbhūtir bhūmā yasya tam, *etc.*

After verse 100 follow the text and commentary of the verse, ślokālokasya bhūtyai śatam iti racitā śrī-Mayūreṇa bhaktyā, *etc.* It ends:—om | śivāya namaḥ || sūryyaśataka-ślokavyākhyānagranthaṃ sampūrṇaṃ hariḥ om || śrīgurubhyo namaḥ || om sadātisraṣṭusandhyāsu (?) vidhiviṣṇupurārībhiḥ | upāsyo ya svarūpeṇa tam ādityam ahaṃ bhaje | tatra-bhavān Mayūro nāma mahākavir antaḥkaraṇādisarvā-vayanirvṛtisiddhaye sarvajanopakārāya ca hiranyagarbha-pramukhasarvakarmmaṇyopāsyas(sya) yajurupaniṣadupapādi-tanijopāsanāsāddhyasāddhanasya pratyakṣabrahmaṇas sūryya-maṇḍalāntarvartino bhagavata ādityasya stutiṃ ślokaśatena praṇītavān | tasyā stuter vivaraṇaṃ bālasukhabodhanāyā-nvayamukhena kriyate || om sūryyāya namaḥ ||

#### 47.

WHISH No. 48.

Size:  $9\frac{3}{4} \times 1\frac{7}{8}$  in., (1) + 137 + (1) leaves, from 10 to 12 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(1)

The *Kārttikamāhātmya*, from the *Padma-Purāṇa*, in 30 Adhyāyas (ff. 1—49).

It begins:—Sūtaḥ | śriyaḥ patim athāmantrya gate de-varṣisattame | harṣotphullānanā Satyā mādhavam punar abravīt | Satyovāca | *etc.*

It ends:—ye mānavāḥ kārttikamāsi bhaktyā snānaḥ ca dipān haripūjanaḥ ca | dānam vrataṃ brāhmaṇabhojanādi

kurvanti te svargakuṭumbina syuḥ || iti śrīpātme purāṇe  
kārttikamāhātmye triṃśoddhyāyaḥ || śrīkrṣṇāya namaḥ |  
yādṛśaṃ pustake dṛṣṭvā tādṛśaṃ likhitam mayā | abaddhaṃ  
vā subaddhaṃ vā mama doṣo na vidyate ||

(2)

The *Vaiśākhamāhātmya*, from the *Skanda-Purāṇa*, in  
30 Adhyāyas (ff. 51—137, also separately foliated from 1—88).

It begins:—avighnam astu | ṛṣayaḥ | skānde purāṇe  
bhavatū vaiśākhasya ca vaibhavaṃ | asmākaṃ kathitaṃ  
pūrvam śrutañ cāsmābhir eva ca | tat bhūyaś śrotukāmā-  
nāṃ vistarād vaktum arhasi | Sūtaḥ | purā brahmāṅga-  
bhūtena, etc.

It ends:—ṛṣin āmantrya tān sarvān Sūtaḥ paurāṇiko-  
ttamaḥ | taiḥ pūjitaḥ paran tuṣṭaḥ kailāsaṃ pratyagāt  
punaḥ || iti śrīmatskānde purāṇe vaiśākhamāhātmye triṃśo-  
ddhyāyaḥ || śrīgurubhyo namaḥ || hariḥ om ||

48.

WHISH No. 49.

Size:  $9\frac{3}{4} \times 1\frac{3}{4}$  in., (1) + 32 + 26 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: End of 18<sup>th</sup> or beginning of 19<sup>th</sup> cent.?

Character: Grantha.

(1)

Rules and prayers for the worship of Rudra (ff. 1—32).  
Mr. Whish gives the title '*Rudra-nyāsaṃ*', but probably  
it should be '*Pañcāṅgarudraṇyāsa*'. The Mantras belong  
to the Black Yajurveda. Cf. Stein-Jammu, p. 16: pañcā-  
ṅgarudrāṇāṃ nyāsapūrvako japahomārcanavidhiḥ.

It begins:—om athātaḥ pañcāṅgarudrāṇāṃ nyāsapūr-  
vakaṃ japahomārcanābhiṣekavidhiṃ vyākhyāsyāmaḥ | yā  
te rudra iti śikhāyām | yā te rudra śivā tanūr aghorāpā-  
pakāśinī | tayā nas tanuvā śantamayā giriśantābhi cākaśiḥ |  
asmin mahaty arṇava iti śirasi | asmin mahaty arṇaventa-  
rikṣe bhavā adhi | teṣāṃ sahasrayojaneva dhanvāni tanmasi |

sahasrāṇīti lalāte | sahasrāṇi lalāte | sahasrāṇi sahasraśo ye rudrā adhi bhūmyām | teṣāṃ sahasrayojaneva dhanvāni tanmasi | *etc.* See Taitt. Saṃh. IV. 5, 1, 1; 11, 1.

F. 26:—evamrūpiṇam eva ddhyātvā dvijas samyak tato devayajanam ārabhet || athāto rudrasnānārcanābhiṣekavidhiṃ vyākhyāsyāmaḥ | ādidevatīrthe snātvā | udetya śuciḥ prayato brahmacārī śuklavāsā tasya dakṣiṇāpratyakdeśe tanmukhaṃ sthitvā ātmani devatā sthāpayet ||

F. 31b:—ācāryyāya dakṣiṇām gā dadyāt | daśa gās samvatsaraḥ | svarṇābharaṇabhūṣitāḥ | ṛṣabhañ cādrikārāḥ | aśvamedhaphalam āpnoti | ity āha bhagavān Bodhāyanaḥ || śubham astu śrīgurubhyo namaḥ | asya śrīrudrāddhyāyapraśnamahāmantrasya | Aghora ṛṣiḥ | anuṣṭup cchandaḥ | samkarṣaṇamūrttisvarūpo yosāv ādityas sa ekarudraḥ paramapuruṣo devatā | agnikratuḥ caramāyām iṣṭakāyām śatarudriye viniyogaḥ | *etc.*

It ends or breaks off (f. 32b):—kuṣṣis saptasamudraṃ bhujagiriśikharaṃ saptapātālapādaṃ vedaṃ vaktraṃ śadaṃ gaṃ daśadīśi vadaṇaṃ divyalīṅgaṃ namāmi | om gaṇānān tvā | It seems to be incomplete.

(2)

An *Itihāsa* or a legend of King *Vṛṣādarvi*, with an enumeration of the great benefits, temporal and spiritual, to be reaped by him who reads this legend (ff. 1—10).

It begins:—Vṛṣādarvikulañ haviś(?) Śibikulam babhūva | tasyāyam itihāsaḥ kulavidyā babhūva | tad yo ha smaimam (read smemam?) adhīte | sa ha sma rājā bhavati | sa kiñcit prāpyāntarhitāḥ | sobravīt | yo mām itihāsaṃ grāhayet | parasmai dadyām iti | tato brāhmaṇaḥ | saṃyogaṃ sayyayujet(?) || 1 || tam ādityāt puruṣo bhāskaravarṇo niṣkramya | sa enaṃ grāhayāñ cakāra | tam aprechat kosīti | vā vṛṣādarvir iti | tasmād ya imam itihāsaṃ adhīte | ādityalokosya kāmācāro bhavati | tasmād ya imam itihāsaṃ upanito mānavako grhṇīyāt | grhitvātha brāhmaṇān cchrāvayet | medhāvī bhavet | varṣaśatañ ca jivet || 2 ||

F. 2b:—atho khaly āhuḥ | vedasammitoyam itihāsaḥ | dharmmañ carati nādharmmaṃ | satyaṃ vadati nāṇṛtaṃ |



dirgham paśyati mā hrasvaṃ param paśyati māparam | ro  
ha yo veda sa veda devān | yajūṃṣi yo veda sa veda yajñam |  
sāmāni yo veda sa veda sarvaṃ | yo mānasaṃ veda sa  
veda brahma || 8 ||

The greater part of what now follows reads almost like a Smṛti, and treats of the duties of Brāhmaṇas, more especially of Śrāddhas.

On f. 9 the story is told of king Vṛṣādarvi who grants a certain Brāhmaṇa one of the following boons: a cow that constantly yields milk, a sheep which is constantly shorn (? avir mmejasraṃ vilūhyate | for vilūyate ?), a millstone which is constantly grinding, a carriage which drives over all the seas, a pair of earrings with gems of the colour of the sun. The Brāhmaṇa asks his wife, and she says: 'Take the sheep'; then he asks his son who tells him to take the carriage, then his daughter who wants him to take the earrings, finally his female slave who tells him to take the mill-stone.—while he himself fancies the cow. King Vṛṣādarvi gives him all the five gifts. Then it continues:—*tad idam itihāsaḥ | brahmādityapurogāya | purogaḥ kāśyapāya | kāśyapo bharadvājāya | bharadvājo bahu-  
bhir anāgamāya | tataḥ prācyavanānām dhanapater dvijaḥ |  
brāhmaṇakule jātismaro bhavati | saptajanmakṛtāt pāpān mucyate |  
dyas (?) tu parvabhīḥ | dine dine gayātule bharaṇyām gayapañcake* || 30 ||

It ends (f. 10):—*ete dve dhanam āryyāṇām mantrās caiva vratāni ca | mantrās ca vā vratāni ca namo namaḥ  
on namaḥ Vṛṣādarvi namo namaḥ suparṇosi garutmān trivṛt te śiro  
gāyatraṃ cakṣu stoma ātmā sāma te tanūr vāmaderyam  
brāhadrathantare pakṣau yajñāyajñīyam puccham chandāmśy  
aṃgāni dhiṣṇīyās śaphā yajūṃṣi nāma | suparṇosi garutmān  
divaṃ gaccha suvaḥ pata || hariḥ om || 30 ||  
itihāsam samāptā śrigurave namaḥ śrisarasvatyai namaḥ  
śrirāmacandrasvāmine namaḥ śubham astu |*

(3)

The *Somotpatti* (ff. 11, 12), a kind of *Parīśiṣṭa*. The same work in the Bodleian MS. Walker 144, ff. 203—204b



(where it forms part of an Āśvalāyana-Mantrasamhitā). The Sāma-veda Pariśiṣṭa of the same title in the Bodleian MS. Wilson 466, ff. 11—13 (see also Weber, *Indische Studien*, vol. I, p. 59; other MSS. in Weber-Berlin I, p. 78, Mitra, Notices, vol. IV, p. 160, No. 1589, & Peterson IV, p. 8, No. 120), though beginning differently, seems to be the same.

It begins (f. 11):—om somotpatti | ṛṣaya ūcuḥ | kautūhalasamutpannā devatā ṛṣibhis saha | samśayaṃ pariprechanti vyāsaṃ dharmmārthakovidam | katham vā kṣiyate somaḥ kṣiṇo vā vṛddhate (read vardhate) katham | imam praśnam mahābhāga brūhi sarvam aśeṣataḥ | śrī-Vedavyāsa uvāca | *etc.*

It ends (f. 12b):—yaś ca rājā dvijātinām tasmai somātmane namaḥ | somotpatti sampūrṇam ādityātinavagraha-devatābhyo namaḥ śrīgurubhyo namaḥ |

(4)

The *Vedapādastava*, a Stotra devoted to the worship of Śiva (ff. 13—26).

It begins (f. 13):—om vande maheśvaram śambhum vighneśam śaṃmukham gurum | gaṇeśān nandimukhyāś ca śivabhaktān mahāmuniṃ | umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patnām vidhiṃ vayam upāsmahe | ... puṇḍarikapurādhiśam puṇḍarikājināmbaram | puṇḍarikaruciṃ vande puṇḍarikākṣasevitam | puṇḍarikapuram prāpya jaimunir (*sic*) mmunisattamaḥ | kiñ cakāra mahāyogī Sūta no vaktum arhasi | Sūta uvāca | bhagavān jaiminir dhīmān puṇḍarikapure purā | *etc.*

It ends (f. 25):—traivarnikeśv in[n]atamo ya[y] enam nityam kadācit paṭhatīśabhaktitaḥ || 124<sup>1</sup> || pādam vāpy arddhapādam vā ślokaṃ ślokārdham eva vā | yas tu vā cīyate nityam śivalokaṃ sa gacchati | vedaś śivaś śivo vedo vedāddhyāyī sadāśivaḥ | tasmāt sarvaprayatnena vedāddhyāyinam arcayet | kṛpāsamudram sumukhan triṇetram jaṭādharam pārvativāmahāgam | sadāśivam rudram anantarū-

<sup>1</sup> It ought to be 114, as verse 111 is wrongly numbered 121.

paṃ śivacidambareśaṃ hr̥di bhāvayāmi | śivaci[m]dam̐baram  
iti brūyāt sakṛjjananavarjitam | muktighaṇṭāmaṇipadam  
mokṣam eva samaśnute | ayan dānakālasuhr̥ndānapātram  
(f. 26:) bhavān nātha dātā tvad anyan na yāce | bhavat-  
bhaktim eva sthirān dehi mahyaṃ kṛpāśīla śambho kṛtā-  
rtthosya tasmāt | hariḥ om vedapādastavaṃ sampūrṇam  
śubham astu śrīmahādevyai namaḥ.

#### 49.

WHISH No. 50.

Size:  $10\frac{1}{4} \times 1\frac{3}{4}$  in., 36 + 45 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(a)

The *Raṅga-Māhātmya*, or *Śrīraṅga-Māhātmya* of the *Brahmāṇḍa-Purāṇa*, in 10 Adhyāyas. (Ff. 36.)

It begins:—śrī-Nārada uvāca || devadeva virūpākṣa  
śrutam sarvam mayādhunā | trailokyāntargatam vṛttan  
tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrtthāni puṇyāny  
āyatanāni ca | gaṅgādyās saritas sarvā itihāsās ca Śaṃkara |  
kāveryyās tu prasamgena tasyās tīre tvayā purā | prastutam  
raṃgam ity uktam viṣṇor āyatanam mahat[ ] tasyāham  
śrotum icchāmi vistareṇa maheśvara | māhātmyam aghanā-  
śāya puṇyasya ca vivarddhaye (read °vrdhaye) | etc.

It ends:—paṭhan śṛṇvan likhan bibhran raṃgamāhā-  
tmyam uttamam | muktaś śubhāśubhe yāta<sup>1</sup> tad viṣṇoḥ  
paramam padam || iti śrī-brahmāṇḍapurāṇe maheśvara-  
nāradasaṃvāde śrīraṃgamāhātmye sriṇavatīrtthaprabhāva-  
varṇanan nāma daśamodhyāyaḥ || śrīraṃgarājāya para-  
brahmaṇe namaḥ ||

(b)

The *Kuśalavopākhyāna* from the *Āśvamedhikaparvan* of the *Jaimini-Bhārata*, or the *Mahābhārata* by *Jaimini*, in

<sup>1</sup> One MS. reads muktvaśubham śubham yāti (Prof. Aufrecht).

12 Adhyāyas. (Ff. 45.) These are Adhyāyas 25—36 in the lithographed edition of the Jaimini-Bhārata, Āśvamedhika (Bombay 1863, Śake 1785), ff. 53b—70. See also Weber-Berlin I, p. 115; Aufrecht-Oxford, p. 4b.

It begins:—Janamejaya uvāca | citram uktam mahābhāga yad rāmakuśayor bhṛśam | tad vaktum arhasi tvam hi śrotuṃ kautūhalaṃ hi me | Jaiminiḥ | śruṇu rājan mahābāho rāmasya caritam mahat | vistareṇa yathā sarvaṃ vadatas tan niśāmaya | rāmas taṃ rāvaṇaṃ hatvā kumbhakarpaṃ mahābalaṃ | *etc.*

Fol. 2:—iti śrīmahābhārate āśvamedhikaparvaṇi kuśalavopākhyāne prathamoddhyāyaḥ ||

It ends:—iti śrījaiminibhārata āśvamedhikaparvaṇi kuśalavopākhyāne dvādaśoddhyāyaḥ || śrīrāmacandrāya paragurave namaḥ || śrīgurubhyo namaḥ || śubham astu || hariḥ om ||

## 50.

### WHISH No. 51.

*Size:*  $14\frac{3}{8} \times 1\frac{3}{4}$  in., (4) + 155 + (8) leaves, 10 lines on a page.

*Material:* Palm leaves. Painted boards.

*Date:* Entries by Mr. Whish dated 'Calicut 1826'. The Dhātu or Dhātṛ year (see the colophons) preceding 1826 is A. D. 1816/17, but the MS. was probably written A. D. 1756/57.

*Scribe:* Venkaṭa Subrahmaṇya, the son of Śeṣādri. See above Nos. 15, 27 & 39.

*Character:* Grantha.

The *Mahābhārata*, Parvans xiv-xviii, viz.

The Āśvamedhika Parvan, ff.	1	— 97,
the Āśramavāsika	„	„ 98 —136,
the Mausala	„	„ 136 —145 b,
the Mahāprasthānika	„	„ 146 —149 b,
the Svargārohaṇika	„	„ 149 b—155 b.

The Āśvamedhika Parvan begins:—kṛtodakan tu rājānaṃ dhṛtarāṣṭraṃ yudhiṣṭhiraḥ | puraskṛtya mahābāhur uttatārākulendriyaḥ | uttiryya ca mahābāho bāṣpavyākulalocanaḥ | papāta tire gaṃgāyā vyādhavidha iva dvipaḥ | *etc.*

It ends (f. 97):—evam etat tadāvṛttan tasya yajñe mahātmanaḥ | paśyatāñ cāpi nas tatra nakulontarhitas

tadā || iti śrīman-mahābhārate śatasahasrikāyām saṃhitāyām  
 āśvamedhike parvaṇy aṣṭasaptatitamoddhyāyaḥ || śrīkṛṣṇāya  
 namaḥ || om śubham astu visargabindvakṣaraśṛṃgapādali-  
 nam mayā yal likhitaṃ pramādāt | tat kṣantum arhanti  
 dayālavālās santas sadā hastakṛtāparārdham || hariḥ om ||  
 vatse dhātāv avāgvartmany atha varṣarttubhāsvati | śrāvaṇe  
 māsy acchapakṣe pañcanyām tvāṣṭrabhe tithau | vāsare  
 vaniputrasya likhitaṃ pustakan tv idam | āśvamedhikaparvan  
 tu mudā Śeṣādrisūmunā || hariḥ om śubham astu om || śrī-  
 gurucaraṇāravindābhyān namaḥ ||

The Āśramavāsika Parvan begins (f. 98):—Janameja-  
 yaḥ | rājyaṃ prāpya naravyāghrāḥ pitṛpaitamaham mahat |  
 katham āsan mahārāje dhṛtarāṣṭre mahātmani | sa hi rājā  
 hatāmātyo hataputro nirāśrayaḥ | katham āsit gataiśvaryo  
 gāndhārī ca yaśasvinī | *etc.*

It ends (f. 134b):—yudhiṣṭhīras tu nṛpatir nnātipṛta-  
 manās tadā | dhārayām āsa tad rājyaṃ nihatajñātibāndha-  
 vaḥ || (f. 135:) iti śrīmahābhārate śatasahasrikāyām saṃhi-  
 tāyām āśramavāsike parvaṇi ṣaṭcatvāriṃśoddhyaḥ || śrī-  
 kṛṣṇāya namaḥ || om || dhātunāmani hi hāyanepy avāgvart-  
 masannihitalokacakṣuṣi | māsi karkāṭakanāmni pakṣake  
 śyāmāle jalajaputravāsare | atrāśvinibhe likhitaṃ ca parvaṃ  
 Śeṣātmajenāśramavāsikan divā | hastadrutenaiva virāmitaṃ  
 janā ālokya (ālakṣya in the repetition) santas sahitum  
 samarhatha || hiraṇyavapuṣe namaḥ || om āśramavāsikaṃ  
 pūrṇam || śubham astu. The whole colophon from iti śrī-  
 mahābhārate to samarhatha is repeated on f. 136.

The Mausala Parvan begins (f. 136):—om ṣaṭtriṃśeṣv  
 atha samprāpte varṣe kauravanandana | dadarśa viparītāni  
 nimittāni yudhiṣṭhiraḥ | *etc.*

It ends (f. 145b):—praviśya ca puriṃ vīras samāsādyā  
 yudhiṣṭhiraṃ | ācaṣṭa tad yathāvṛttam vṛṣṇyandhakajānam  
 prati || iti śrīmahābhārate śatasahasrikāyām saṃhitāyām  
 mausale parvaṇi navamoddhyāyaḥ || mausalaparvaṃ samā-  
 ptam || dhātāu samāyām khalu dakṣiṇāyane varṣarttune  
 śrāvaṇike ca māsi | pakṣe daśamyām āsucu tithāv uḍau  
 cāndre kṛtāntapriyavāsare hi | mausalaṃ parvaṃ etad dhi

likhitam Vyāsasamkṛtam | mudā Vemkaṭāpadayuk-Subrahmaṇyavipaścītā || hariḥ om *etc.*

The Mahāprasthānika Parvan begins (f. 146):—hariḥ om | Janamejayaḥ | evaṃ vṛṣṇyandhakakule śrutvā maulasam (*sic*) āhavam | pāṇḍavāḥ kim akurvanta tathā kṛṣṇe divamgate | *etc.*

It ends (f. 149 b):—yatra sā brhati śyāmā buddhisatva-samanvitā | draupadī yoṣitām śreṣṭhā yatra caiva sūtā mama || śrīmahābhārate śatasahasrikāyām saṃhitāyām mahāprasthānike parvaṇi tṛtīyoddhyāyaḥ || śrīkṛṣṇāya namaḥ || hariḥ om | mahāprasthānikam samāptam || saṃvatsare dhātunāmni prāyāte dakṣiṇāyane | ṛtau prāvṛṣi māse tu śrāvāṇe śarvatārake | ekādaśyān tithau vārepy atrilocana-sambhuvaḥ | mahāprasthānikam parvaṇ samāptam Śeṣasūnū || hariḥ om ||

The Svargārohaṇika Parvan begins (f. 149 b):—Janamejayaḥ | svargam trivṛṣṭapam prāpya mama pūrvapitāmālāḥ | pāṇḍavā dhārttarāṣṭrās ca kāni sthānāni bhejire | *etc.*

It ends (f. 155 b):—śrāvayed yas tu varṇāms trīn kṛtvā brāhmaṇam agrataḥ | sarvapāpaviśuddhātmā śucis tatgata-mānasah | iha kīrttim mahat prāpya bhogavān sukham āśnute | Vyāsaprasādena puna svargalokam sa gacchati | etad viditvā sarvaṇ tu vedavedārthavit bhavet | pūjanīyaś ca satatam mānanīyo bhavedvijah || iti śrīmanmahābhārate śatasahasrikāyām saṃhitāyām svargārohaṇike parvaṇi pañcamoddhyāyaḥ || svargārohaṇikam samāptam || śrīkṛṣṇāya namaḥ || . . . om dhātau vatsenuttare tu sṛtau varṣāsv ṛtau tataḥ | śrāvāṇe māsi pakṣecche dvādaśyām bheditēḥ kila | dāyādasyāvaner vāre likhitam pustakan tv adaḥ | svargārohaṇikam parvaṇ Vyāsena racitam śubham | idaṃ Vemkaṭāpadayuk-Subrahmaṇyavipaścītā || hariḥ om || śrīkṛṣṇāya namaḥ || śrīgurubhyo namaḥ || om ||

## 51.

WHISH No. 52.

*Size:*  $12\frac{3}{4} \times 2\frac{1}{8}$  in., (1) + 70 + (2) leaves, 12 or 13 lines on a page.  
*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Calicut 1826'. The MS. may have been written about 50 years before that.

*Character:* Grantha.

The *Tulākāverīmāhātmya*, from the *Āgneya-Purāṇa*, in 30 Adhyāyas.

For other copies of this work, see Nos. 131 and 186.

It begins:—dharmmavarmmā ca rājarṣir nniculāpura-vallabhaḥ | bhūyaḥ papraccha tan natvā dālbhyaṃ bhāga-vatottamaṃ | bhagavan prāṇinas sarve kenopāyena saṃpa-daḥ (read sarvadā?) | bhavanti putrān saṃprāpya sukhinaś cirajivinaḥ | kathaṃ syāt pāpanirhāraḥ śrīṣe bhaktiḥ kathaṃ bhavet | *etc.* See No. 186.

F. 2b:—iti śrīmad-āgneyapurāṇe tulākāverīmāhātmye prathamoddhyāyaḥ ||

F. 31b:—iti śrīmad-āgneyapurāṇe sūryyasāvarṇike man-vantare devitulākāverīmāhātmye caturddaśoddhyāyaḥ ||

It ends:—iti prasannānananīrajā mudā te Śaunakādyā munayo mumukṣavaḥ | hareś caritraśravaṇotsavotsukā gan-dhākṣatādyaiḥ punar apy apūjayan || iti śrīmad-āgneyapu-rāṇe tulākāverīmāhātmye dharmmasāravivecane triṃśo-ddhyāyaḥ || kāveryyai namaḥ || hariḥ om ||

## 52.

WHISH No. 53.

*Size:*  $12\frac{5}{8} \times 1\frac{7}{8}$  in., (1) + 168 leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated: 'Tellicherry 1826'. The MS. may be about 50 years older.

*Character:* Grantha.

The *Mahābhārata*, Parvan IV: the *Virāṭaparvan*, in 76 Adhyāyas.

It begins:—śrīkṛṣṇāya namaḥ | Janamejayaḥ | kathaṃ virāṭanagare mama pūrvapitāmahaḥ | ajñātavāsam u[k]ṣitā duryyodhanabhayārditāḥ | pativratā mahābhāgā satataṃ satyavādinī | draupadī vā kathaṃ brahmann ajñātā duḥkhi-tāvasat | *etc.*



It ends:—tan mahots[y]avasamkāśaṃ hr̥ṣṭapuṣṭajanāvr-  
taṃ | nagaram matsyarājasya śuśubhe bharatarṣabhail |  
Janamejayaḥ | vṛtte vivāhe hr̥ṣṭātmā yad uvāca yudhiṣṭhi-  
raḥ | tat sarvaṃ kathayasveha kṛtavanto yad uttaraṃ ||  
om iti śrīmahābhārate śatasahasrikāyāṃ saṃhitāyāṃ vai-  
yāsikyāṃ śrīvirāṭaparvaṇi abhimanuvivāho nāma ṣaṭsapta-  
titamoddyāyaḥ || om || etat parvasu vistṛṇaṃ sarvasaṃpat-  
padaṃ nṛṇāṃ | śṛṇvatāṃ sarvapāpaghnam anāvṛṣṭivina-  
śakaṃ | asmin parvaṇi yo marttya śraddhābhaktisaman-  
vitaḥ | śrīṇoti (*sic*) ślokaṃ ekaṃ vā sa yāti paramāṃ gatim |  
tasya mitrāṇi varddhante gr̥hākṣetrādisaṃpadaḥ | āyur  
kirttir balan tejas sambhavanti dine dine | asmin parvaṇi  
rājendra paṭhite brahmavādinā | taṃ pūjayet suvaktāraṃ  
vastrabhūṣādibhir ddhanaiḥ | tasmin prasanne bhagavān  
mukundaḥ ārttārttīhantā puruṣottamaś ca | sarve ca devā  
ṛṣisiddhasaṃghais tuṣṭā bhaviṣyanti narendrakāle | bhāratā-  
ddhyayanāt puṇyād api pādāṃ adbhīyataḥ | śraddadhānasya  
pūyante sarvapāpāṇy aśeṣataḥ || hariḥ om || śrīkṛṣṇāya  
namaḥ || śubham astu śrīgurubhyo namaḥ ||

### 53.

WHISH No. 54.

*Size:*  $17\frac{3}{8} \times 2\frac{1}{2}$  in., (1) + 498 + (1) leaves, from 11 to 14 lines on  
a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Tellicherry 1826'. The MS.  
may be about a hundred years older.

*Character:* Grantha.

The *Rāmāyaṇa*, by *Vālmīki*, Kāṇḍas i-vi.

Bālakāṇḍa,	ff. 1—47
Ayodhyākāṇḍa,	ff. 47—148
Āraṇyakāṇḍa,	ff. 149—207
Kiṣkindhākāṇḍa,	ff. 208—277
Sundarakāṇḍa,	ff. 278—341
Yuddhakāṇḍa,	ff. 342—498.

It begins:—abhīpsitārtthasiddhyartthaṃ pūjite yas surair  
api | sarvavighnaśmide (‘hide’) tasmai gaṇādhipataye



namaḥ | kūjantaṃ rāmarūneti madhuram madhurākṣaraṃ |  
 āruhya kavitāsākhāṃ vande Vālmikikokilaṃ | Vālmiker  
 munisimhasya kavitāvanacāriṇaḥ | śrīvan rāmakathā-  
 nādaṃ ko na yāti parāṃ gatiṃ | . . . yaḥ karṇāñjali-  
 samputair ahar ahas sammyak pibaty ādarād Vālmiker  
 vadanāravindagaḥitaṃ rāmāyaṇākhyam madhu | janmavyā-  
 dhijarāvīpattimaraṇair atyantasopadravaṃ saṃsāraṃ sa  
 vihāya gacchati pumān viṣṇoḥ padaṃ śāśvatam | namostu  
 rāmāya salakṣmaṇāya devyai ca tasyai janakātmajāyai |  
 namostu rudrendrayamānīlebhya(h) namaś ca candrārka-  
 rutgaṇebhyaḥ | tadupagatasamāsasandhiyogaṃ sanama-  
 dhuropanatārthavākyaabaddham | raghuvaracaritam muni-  
 praṇitaṃ daśaśirasaś ca vadhan niśamayaddhvaṃ | on  
 tapasvāddhyāyanirataṃ tapasvī vāgvidāṃ varam | nāradaṃ  
 parīpapraccha Vālmikir munipuṅgavaṃ | *etc.*

The Bālakāṇḍa has 77 Sargas. It ends (f. 47):—*tayā*  
*sa rājaṣisuto hi kāmāyā sameyivān uttamarājakannyayā |*  
*atīva rāmaś śuśubhetikāmāyā hari śrīyā viṣṇur ivāmareśva-*  
*raḥ || iti śrīmatbālakāṇḍe saptasaptati(tama)s sargaḥ || iti śrī-*  
*madrāmāyaṇe ādikāvye bālakāṇḍaṃ samāptaṃ || hariḥ om ||*

The Ayodhyākāṇḍa has 120 Sargas. It ends (f. 148b):—  
*itīva taiḥ prāñja[na]libhis tapasvibhir dvijaibḥ kṛtaḥ svastyā-*  
*yaṇaḥ paraṃ tapaḥ | vanaṃ sabhāryyaḥ praviveśa rāghavas*  
*salakṣmimaṇis (read 'lakṣmaṇas) sūryya ivābhramaṇḍalaḥ ||*  
*ity āṛṣe śrīmadrāmāyaṇe ādikāvye śrī(ma)d-Vālmikiye ca-*  
*turvīmśatisahasrikāyā(m) saṃhitāyāṃ śrīmadayoddy(āk)ā-*  
*ṇḍe ekavīmśacchatatamas sargaḥ || śrīrāmāya namaḥ ||*  
*gurubhyo namaḥ || śubham astu || ayoddyākāṇḍaṃ samā-*  
*ptaṃ || śrīrāmacandrasvāmine namaḥ || dakṣiṇāmūrttisvāmine*  
*namaḥ || śivāya namaḥ ||*

The Āraṇyakāṇḍa has 75 Sargas. It ends (f. 207):—  
*krameṇa gatvā sa vilokayan vanaṃ | dadarśa paṃpāṃ*  
*śubhadarśakānanāṃ anekanānāvidhapuṣpasamkulāṃ || ity*  
*āṛṣe śrīmadrāmāyaṇe ādikāvye śrī-Vālmikiye caturvīmśa-*  
*tisahasrikāyāṃ saṃhitāyāṃ śrīmad-āraṇyakāṇḍe pañcas-*  
*aptatitamas sargaḥ || āraṇyakāṇḍaṃ samāptaṃ || hariḥ om ||*

The Kiṣkindhākāṇḍa has 68 Sargas. It ends (f. 277b):—*sa*  
*vegavān vegasamāhitātmā haripravīraḥ paravīrahantā |*

punas samādhāya mahānubhāvo jagāma lampkāṃ manasā  
manasvī || iti . . . śrīmatkiṣkindhākāṇḍe aṣṭaśaṣṭītamāsa sar-  
gaḥ || śrīrāmāya namaḥ || kiṣkindhākāṇḍas samāptaḥ |  
hariḥ om ||

The Sundarakāṇḍa has 65 Sargas. It ends (f. 341b):—  
tato mayā vākbhir adinabhakṣiṇi śivābhir iṣṭābhir abhipra-  
sāditā | jagāma śāntin tava maithilātma-jā tavāpi śokena  
tathāpi pīditā || iti śrīmat-sundarakāṇḍe pañcaśaṣṭas sargaḥ ||  
śrīrāmāya para(bra)hmaṇe namaḥ || hariḥ om *etc.*

Ff. 316—322 are placed in the wrong order.

The Yuddhakāṇḍa has 131 Sargas. It ends (f. 498b):—  
āyusyaṃ ārogyakaram yaśasyaṃ saubhātrīkaṃ buddhikaram  
śubhañ ca | śrotavyaṃ etaṃ nīyameṇa satbhir ākhyānaṃ  
āyuskaṃ rddhikāmaḥ | evaṃ etaṃ purāvṛttam ākhyānaṃ  
bhadraṃ astu vaḥ | pravyāharata viśrabdham balaṃ viśṇoḥ  
pravarddhatām | devās ca sarve tuṣyanti grahās tacchra-  
vaṇāt tathā rāmāyaṇasya śrāvāṇe tuṣyanti pitaras tathā  
bhaktyārāmasya ye cemāṃ saṃhitāṃ muninā kṛtāṃ | ye  
likhanti ca narā(s) teṣāṃ ca vāsas triviṣṭape || āṛṣe śrīmad-  
rāmāyaṇe ādikāvye Vālmikiye śrīmad-yuddhakāṇḍe ekatri-  
mśaduttaraśaṣṭītamāsa sargaḥ || śrīrāmāya saparivārāya  
namaḥ || rāmaṃ rāmānujaṃ sītāṃ gatāṃ bharaṭānujaṃ  
sugrivaṃ vāyusūnuṃ ca praṇamāmi punaḥpunaḥ || bālakāṇḍe  
dviśāhasraṃ | sāsīti(r) dviśatī tathā | ślokaṇāṃ atha sargā-  
ṇāṃ saptasaptatir ititā | ślokaś catussahasraṇi pakṣādhika-  
caturddaśi | ayoddhyākāṇḍagās sargās śataṃ ekonaviṃśatir  
dviśāhasraṃ saptasatīśloka dvātriṃśatā saha | āraṇyakāṇḍe  
sargās tu pañcasaptatir ititā | dviśāhasraṃ ṣaṭchatāni  
śloka viṃśatir eva ca | kiṣkindhākāṇḍ(ag)ās sargā(s) saptāśa-  
ṣṭir ititā | tṛṣāhasraṇi ca ṣaṭ caiva ślokaś sundarakāṇḍagāḥ |  
sargāṇāṃ aṣṭaśaṣṭis tu saṃkhyātā parāmarṣiṇā | yuddha-  
kāṇḍe tu padyānāṃ daśonā ṣaṭsahasrikā | ekatriṃśacchata-  
mitās sargā api ca kīrtitāḥ | tṛṣāhasraṃ śate dve ca  
catuśtriṃśat tathāiva ca | ślokaḥ uttarakāṇḍasthās sargā(h)  
pa(m)ktyuttaraṃ śataṃ | bindudurllipi° *etc.*

The following table shows the number of Sargas in each  
Kāṇḍa, (1) according to our MS., (2) according to the  
Bodleian MS. Sansk. b. 28 (which is also a Grantha MS.),

and (3) according to the recension called C in Prof. Jacobi's concordance (Das Rāmāyaṇa. Geschichte und Inhalt nebst Concordanz der gedruckten Recensionen, Bonn 1893, pp. 220 seqq.):

Kāṇḍa	Whish No. 54	Bodleian MS.	Recension C.
Bāla	77	77	77
Ayodhyā	120	119	119
Āraṇya	75	76	75
Kiṣkindhā	68	66	67
Sundara	65	68	68
Yuddha	131	132	128

It will be seen that our MS. belongs to the 'C Recension', though it differs somewhat from the editions representing this recension. It also differs, though not materially, from the Bodleian Grantha MS. The latter MS. contains the same concluding ślokas as our MS. (from āyusyam to vāsas triviṣṭape), but with a few various readings.

## 54.

### WHISH No. 55.

*Size:*  $9\frac{5}{8} \times 1\frac{7}{8}$  in.. 18 + (1) + 160 + 7 + (1) leaves, generally 11 lines on a page.

*Material:* Palm leaves, covered with very thick boards ornamented with coloured pictures, which are partly rubbed off.

*Date:* An entry by Mr. Whish is dated 'Tellicherry 1826'. The MS. may be about 80 or 100 years older.

*Scribe:* The son of Udayamūrti.

*Character:* Grantha.

*Injuries:* The first resp. last lines of ff. 1—18 partly injured.

## (1)

The beginning of a Commentary on *Vālmiki's Rāmāyaṇa*, reaching as far as I, 1, 83.

It begins:—upadiśati manuṃ yas tārakaṃ janmabhāje  
nijaṃ alabhata kāmam yatprasādena rāmaḥ | yam anusarati

sarvo devatānām nikāyas sa bhavatu hr̥daye me devadevo  
maheśaḥ | prācinavyāhr̥tinām ayanam anusaran devadevasya  
śambhor ājñāmātrāvalambī nijavibudhajanair īrito rāma-  
bhadraṃ | santoṣan netum icchur viśayam apanayaṃs  
tatra tatra sphurantaṃ | kurve sarvārtthasāraṃ vivaraṇam  
ucitaṃ cārurāmāyanaṃ || idam ādan anusandheyam | viśṇoḥ  
karmmaṇi paśyati śrutyā śrotavyaṃ purāṇam iti smṛtyā  
cāvagatasya śravaṇavidher addhyayanavidher iva | tatra-  
tyaśabdagrahaṇatadarthhāvagatipūrvakeṇa tatpratipādita-  
nityanaimittikasādhāraṇadharmmānuṣṭhānena iṣṭabhāvanam  
arttha iti | atonuṣṭheyārtthaprakāśakatvāt purāṇasya prati-  
sargam anuṣṭheyortthaḥ prakāśanīyaḥ | tatra prathamasar-  
geṇa ācāryyavān puruṣo vedeti śrutyānusāreṇa svāvagatopy  
artthaḥ guruṇa guṇavatopadiṣṭa eva prayuktaḥ adṛṣṭaṃ  
janayati | puṣṭenāpi guruṇa yāvadarththam apunaḥ pra-  
śnaviṣayaṃ vaktavyam ity artthadvayaṃ prakāśyate | tapa  
iti | tapasi anaśanādirūpe bahirantaḥkaraṇaikāgratāpe ca  
svāddhyāye svavede ca nirataṃ | etc.

It ends (I, 83):—karmmaṇā rāvaṇavadhāntena | maha-  
teti [ti] sarvalokepsitatamatvād iti bhāvaḥ | ata evāha sa-  
carācaram iti.

(2)

The *Adhyātma-Rāmāyaṇa*, a portion of the *Brahmāṇḍa-Purāṇa*, in 6 Kāṇḍas. The printed editions generally add one Sarga (adhyātmarāmāyaṇamāhātmya-sarga) at the beginning, and an Uttarakāṇḍa at the end. These are not found in our MS.

It begins:—yaḥ prthivībharacāraṇāya divijais samprā-  
rtthitaś cinmayaḥ | sañjātaḥ prthivītale raghukule māyā-  
manuṣyovyayaḥ | niścakraṃ hataṛākṣasaḥ punar agāt brah-  
matvam ādyam parām kīrttim pāpaharāṃ vidhāya jagatāṃ  
taṃ jānakīśam bhaje || viśvotbhavasthitilayādiṣu hetum ekam  
māyāśrayaṃ vigatamāyam acintyaśaktiṃ | ānandasāndram  
amalan nijabodharūpaṃ sītāpatiṃ viditatatvam ahaṃ  
nuamāmi | paṭhanti ye nityam ananyacetasaś śṛṇvanti cā-  
ddhyātmikasamjñita(m) śubham | rāmāyaṇaṃ sarvapurāṇasa-  
mmatan nirdhūtapāpā harim eva yānti te | addhyātmarā-

māyaṇam eva nityaṃ paṭhed yad ichet bhavabandhamo-  
kṣaṃ | gavāṃ sahasrāyutakoṭidānaphalaṃ labhed ya śrṇuyāt  
sa nityaṃ | kailāsāgre kadācid, etc.

F. 4:—iti śrīmad-addhyātmārāmāyaṇe umāmaheśvarasaṃ-  
vāde bālakāṇḍe śrīrāmaḥṛdayaṇa nāma prathamā sargaḥ ||

The Bālakāṇḍa (in 7 Sargas) ends on f. 17 b, the Ayo-  
dhyākāṇḍa (in 9 Sargas, containing 700 ślokaḥ, as stated  
at the end) on f. 45 b, the Āraṇyakāṇḍa (in 10 Sargas,  
cont. 500 ślokaḥ) on f. 67 b, the Kiṣkindhākāṇḍa (in 9 Sargas,  
cont. 555 ślokaḥ) on f. 92, the Sundarakāṇḍa (in 5 Sargas,  
cont. 300 ślokaḥ) on f. 106, the Yuddhakāṇḍa ends on  
f. 160 b, as follows:—

ālodyākṣhiladeva(read °veda)rāśim asakṛd yat tārakaṃ  
brahma tat rāmo viṣṇur ahaṃ samūrttim iti yo vijñāya bhūte-  
śvaraḥ | uddhṛtyākṣhilasārasaṃgrahaṃ idaṃ saṃkṣepataḥ  
prasphuṭaṃ | śrīrāmasya nigūḍhatatvam amalāṃ prāha  
priyāyai bhavaḥ | iti śrīmad-addhyātmārāmāyaṇe umāmahe-  
śvarasaṃvāde yuddhakāṇḍe ṣoḍaśas sargaḥ || kāṇḍe yuddhe-  
ddhyātmake sargā navasapta nilakarnoktāḥ | sārddhaikā-  
daśaśataślokanusaṃkhyāyā yuktāḥ | jayati raghuvamśatila-  
kaḥ kausalyānandavarddhano rāmaḥ | daśavadananidha(na)-  
kāri dāśarathīḥ | puṇḍarikākṣaḥ || hariḥ om śubhaṃ astu  
śrīgurubhyo namaḥ || śrīsūmbaśivāya namaḥ ||

The scribe adds:—Udayamūrttikumāraṇ . . . (follow two  
or three words in Tamil, which I cannot make out.)

(3)

(The *Maṇimañjarī*) a Commentary on *Kedūra's Vṛttaratnā-  
kara*, by the *Purohita Nārāyaṇa*, a son of *Nṛsiṃhayajvan*.  
The text of the *Vṛttaratnākara* is given in full, the com-  
mentary consists in brief remarks only. It is incomplete,  
breaking off in the middle of the third Adhyāya.

See No. 170.

It begins:—namo namo gaṇeśāya namaḥ te śivasūnave |  
nirvigṇaṃ kuru deveśa namāmi tvāṃ gaṇādhīpa | śvetāṃ-  
bhodhisthitaṇ devaṃ śuddhasphaṭikavigrahaṃ | vāgvibhūti-  
pradaṃ sākṣād vande gandharvakandharaṃ | Nṛsiṃhayaj-  
vanaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaraṇyākhyāṃ

vyākaroti yathāmati | suhasantānasiddhyarttham naumi  
brahmācecyutārccitam | gaurīvināyakopetam śaṃkaram loka-  
śaṃkaram | vedārtthaśaivaśāstraajāño Bhaṭṭako<sup>1</sup> bhūdvijotta-  
mah | tasya putrosti Kedāraś śivapādārccane rataḥ | tene-  
dam kriyate chando lakṣyalakṣaṇasamyutam | vṛttaratnā-  
karan nāma bālānām suhasiddhaye | Pīṃgaḷādibhir ācā-  
ryyair yvad uktam laukikam dvidhā | mātṛavarṇavibhāgena  
chandas tad iha kathyate | *etc.* After the text of śloka I,  
1—7 there follows (f. 1b):—vyā | tāmṛakṣi mo gatā sāyo  
modateraḥ prakirttitaḥ | sahate sastu sā yāti to vṛṇoti  
ṛkārakaḥ | bha sīdati canaś cokto vahatiti gaṇā smṛtāḥ |  
bhūmyambvagnimarudvyomasūryyacandradyud eva tāḥ ||  
jñeyās sarvādimaddhyāntā guravotra catuṣkalāḥ | *etc.* Then  
follows text of I. 8—18, then again a short commentary.  
Then text of I, 19—22. Then (f. 2b):—vṛttaratnākare  
prathamoddhyāyaḥ || F. 4:—dvitīyoddhyāyaḥ || om uktāyām  
chandasi | gu śriḥ | *etc.*

It ends (f. 7):—śāliny uktā mtau tagau gobdhilokaiḥ |<sup>2</sup>  
caturbhis saptabhiś ca varṇair yyatīḥ | nīlām keśe nirguṇām  
maddhyabhāge durghān netre nirmmalām gaṇḍabimbai  
pīnān tu gām śroṇivakṣojabhāre kṛṣṇe līlāśālinin naumi  
lakṣmīm |

## 55.

### WHISH No. 56.

*Size:*  $17\frac{1}{2} \times 2\frac{1}{4}$  in., 65 leaves, from 13 to 15 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 80 or 100 years older.

*Character:* Grantha.

The *Uttara-Rāmāyaṇa*, or *Uttarakāṇḍa* of the *Rāmā-  
yaṇa*, by *Vālmiki*, in 110 Sargas.

<sup>1</sup> The editions have Pavyeka or Pabbeka as the name of Kedāra's father.

<sup>2</sup> III, 34 in Borooah's edition. (A Comprehensive Grammar of the Sanskrit Language, by Anundoram Borooah, vol. X: Prosody.)



It begins:—prāptarājyasya rāmasya rakṣasānām vadhe  
krte | ājagmur mmumayas tatra rūghavam pratinanditum |  
kauśikotha yavakṛito narebhyaś ca vana eva ca | kaṇvo  
medhātithel putraḥ pūrvasyān diśi cāśritāḥ | dattātreyoṭha  
bhagavān namuciḥ pramucis tathā | ātreyaputro dharmmā-  
tmā ṛṣis sārāsvataḥ prabhuḥ | *etc.*

It ends:—idam ākhyānam āyusyaṁ paṭhan rāmāyānan  
naraḥ | saputrapautro lokesmīn pretya svarge malūyate |  
ayodhyāpi puri ramyā śūnyā varṣagaṇān bahūn | ṛṣabham  
prāpya rājānam ni[vā]vāsam upayāsyanti | etad ākhyānam  
āyusyaṁ sabhaviṣyaṁ sahottaraṁ | kṛtavān pracetasah  
(sahodaraḥ *pr. m.*) putraḥ sa tat brahmāpy anvamanyata ||  
ity āṛṣe śrīmadrāmāyaṇe ādikāvye Vālmikiye śrīmaduttararā-  
māyaṇe daśādhikaśatatamas sargaḥ || hariḥ om | śubham  
astu | . . . sītālakṣmaṇabharataśatrughnahanumatsametaśrī-  
rāmacandrasvāmine namaḥ || . . . mīnākṣisundaresvarāsvā-  
mine namaḥ || . . . sakalalokanāthakāyāi namaḥ | hariḥ om ||

## 56.

### WHISH No. 57.

*Size:*  $12\frac{5}{8} \times 2$  in., (1) + 192 + (2) leaves, 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 50 years older.

*Character:* Grantha.

The *Upadeśagranthavivaraṇa*, a Commentary on (the metrical part of) *Śaṅkara's Upadeśasūhasrī*, by (*Bodhanidhi* ?) a pupil of *Vidyādhāman*. See Burnell, Tanjore, p. 90. Ind. Off. IV, p. 731. Hall, p. 99. See above No. 24(b).

It begins:—viṣṇuṁ pañcātmakam vande bhaktyāṣṭāda-  
śabhedayā | sāṃgavargonaviṃśatyā bhaktair nnavabhir  
āśritam | on namaḥ on nama śrīgurubhyaḥ || on namaś  
śivāya || caitanyaṁ sarvagam sarvaṁ sarvabhūtagubhāṣayaṁ |  
yat sarvaviśayātītan tasmai sarvavide namaḥ | cetanam  
eva caitanyaṁ jñaptisvarūpaṁ sarvaga(m) svā vidyā kalpita-  
dikkālākāśādi sarvaṁ vyāpnotīti sarvagam sarvagam ity



ukte paramārtthatas sarvan tat gamyam astīti āsāmkā mā  
bhūd ity āha | sarvam iti, etc.

It ends:— . . . janmanāsaprakaraṇasya padārtthavivara-  
ṇaṁ kṛtan devatāgurubhaktipreritena mayā || iti saptadaśa-  
ślokā yatīndraśrīmukhotgatāḥ | vipratāgurubhaktena mayā  
brahmātmabodhakāḥ | upāsyā śraddhayā śrīmad-Vidyā-  
dhāmamuneś ciraṇ | śrīmatpadāmbujan tasya prasādān  
na svabuddhitāḥ | yena me nikhilād vedād ākṣya mana  
ātmani | sthāpitan munimukhyena yāvajjīvan namāmi tam ||  
yatbhāṣyasāgarajayuktimaṇin prakīrṇān prāpyādhunā kati-  
payān kavayo bhāvanti | tasmai namo janamanobjadivā-  
karāya kṛtsnāgamārtthanidhanāya yatīśvarāya || iti śrīmad-  
Vidyādhāmaśiṣyeṇa Bodhanidhinā<sup>1</sup> śraddhābhaktimātra-  
preritena kṛtam upadeśagranthivivaraṇaṁ samāptaṁ || yat-  
pādakamalāsamgān nirvāṇaṁ prāptavān ahaṁ | sarvāntarā-  
tmapūjyāms tān praṇamāmi garīyasah || . . . śubham astu |  
om ||

## 57.

WHISH Nos. 58 (1) & 58 (2).

*Size:* 12 $\frac{5}{8}$  × 2 in., two vols. of (2) + 200 + (2) and (2) + 196 (i. e. 201 to 396) + (1) leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. is probably about 50 years older.

*Character:* Grantha.

The *Śārīrakamīmāṃsābhāṣya*, or the Commentary on *Būdarāyaṇa's Vedānta-Sūtras*, by *Śaṅkara*, in 4 Adhyāyas. Including the text of the Sūtras.

It begins:—yuṣmadasmatpratyayagocarayor viṣayavi-  
ṣayinos tamaḥprakāśavadviruddhasvabhāvayor itaretarabhā-  
vānupapattau, etc.

The first Adhyāya ends f. 127 b:—iti śārīrakamīmāṃsā-  
bhāṣye Śaṅkarabhagavatpādakṛtau prathamasyāddhyāyasya  
caturtthaḥ pādaḥ || samāptaś cāddhyāyaḥ ||

<sup>1</sup> Proper name of the author?

Vol. I ends (f. 200 b) at the end of II, 3, 5 (Bibl. Ind. edition p. 612).

The 2<sup>nd</sup> Adhyāya ends on f. 242, the 3<sup>rd</sup> Adhyāya on f. 355 b, the 4<sup>th</sup> A. on f. 396 b.

It ends:—anāvṛttiś śabdād anāvṛttiś śabdād iti sūtrābhyā-  
saś śāstrapariśamāpti(n) dyotayati || iti śrīmatparamaham-  
saparivrājakācāryya-Govindabhaḡavatpūjyapādaśiṣyasya śrī-  
mac-Chaṡkarabhaḡavataḡ kṛtau śrīmacchārīrakamīmāṡsā-  
bhāṡye caturtthasyāddhyāyasya caturtthaḡ pādaḡ || samā-  
ptaś cāddhyāyaḡ || śrīgurubhyo namaḡ || brahmānandaṡ  
paramasukhadaṡ kevalaṡ jñānamūrttiṡ viśvātitaṡ gagaṡa-  
sadṛṡṡaṡ tatvaṡ aśyādilaḡṡyaṡ | ekaṡ nityaṡ vimalaṡ  
acalaṡ sarvadhīśakṡibhūtaṡ bhāvātitaṡ triḡuṡaraḡhitaṡ  
satguraṡ taṡ namaṡmi || vedāntasūtrabhāṡyaṡ samāptaṡ ||  
hariḡ om |

## 58.

### WHISH NO. 59.

*Size:* 14×2 in., (2) + 215 + (1) leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. may be about 50 years older.

*Character:* Grantha.

The *Upadeśagranthavivaraṡa*,<sup>1</sup> a Commentary on the *Pañcadaśī* (ascribed to *Sāyaṡa*), by *Rāmaḡṡṡa*, a pupil of *Bhūratīṡrtha*, and *Vidyāraṡya*.

These fifteen chapters on Vedānta Philosophy are given in the following order:

1. Citradīpa (Tātparyabodhinī).
2. Tṛptidīpa.
3. Kūṡasthadīpa.
4. Dhyānadīpa.
5. Nāṡakadīpa.
6. Tattvaviveka (Padadīpikā).

<sup>1</sup> Aufrecht CC. p. 314 gives the title *Tatparyabodhinī*, which is only the title of the commentary on the Citradīpa.

7. Pañcabhūtaviveka (Tātparyadīpikā).
8. Pañcakośaviveka.
9. Dvaitaviveka (Padayojanā).
10. Mahāvākyaviveka.

11—15. Brahmānanda in five Adhyāyas.

The two lithographed editions (Bombay 1863, Śake 1785, & Bombay 1878, Śake 1800) begin with the Tattvaviveka. See also Ind. Off. IV, p. 745.

It begins: — natvā śrī-Bhāratitīrttha-Vidyāraṇyamuniśvarau | kriyate citradīpasya vyākhyā tātparyyabodhinī || cikirṣitasya granthasya niṣpratyūhaparipūraṇāya paramātmāniti padena iṣṭadevatānusandhānalakṣaṇamaṅgalaṃ ācarann asya granthasya vedāntaprakaraṇatvāt tadyair eva viśayādibhis tadvattāsiddhim manasi nidhāyāddhyāropāpavādābhyān niṣprapañcaṃ prapañcyata iti nyāyam anuśṛtya paramātmāny āropitasya jagata sthiti prakāraṃ sa-dṛṣṭāntaṃ pratijānīte *etc.*

F. 30b: — iti śrīmatparamahansa-parivrajakācāryyaśrī-Bhāratitīrttha-Vidyāraṇyamuniśrīcarapaṇḍītyeṇa Rāmakṛṣṇākhyaviduṣā viracitā tātparyyabodhinīmāmikā citradīpavyākhyā samāptā || on tat sat ||

F. 69b: — iti śrīmatparamahansa-parivrajakācāryyaśrī-Bhāratitīrttha - Vidyāraṇyamunivaryyakinikareṇa Rāmakṛṣṇākhyaviduṣā viracitā trīptidīpavyākhyā samāptā ||

F. 79b: — iti ... Rāmakṛṣṇākhyaviduṣā viracitā kuṭasthādīpavyākhyā samāptā ||

F. 98b: — iti ... ddhyānadīpasya vyākhyā samāptā ||

F. 102b: — iti ... śrīmatākadīpavyākhyā samāptā ||

F. 119: — iti ... tattvavivekasya padadīpikā samāptā ||

F. 133b: — iti ... pañcabhūtavivekasya tātparyyadīpikā samāptā || hariḥ om ||

F. 143b: — iti ... pañcakośavivekavyākhyā samāptā ||

F. 151b: — iti ... dvaitavivekasya padayojanā samāptā ||

F. 153: — iti ... mahāvākyavivekavyākhyā samāptā || hariḥ om || natvā śrī-Bhāratitīrttha-Vidyāraṇyamuniśvarau | brahmānandābhīdhaṃ granthaṃ vyākurva bodhasiddhaye *etc.*

F. 176b: — brahmānande yogānando nāma prathamoddhyāyah ||

F. 193b:—iti brahmānande ātmānando nāma dvitīyo-  
ddhyāyaḥ ॥

F. 208b:—iti brahmānande advaitānando nāma tṛtīyo-  
ddhyāyaḥ ॥

F. 212b:—iti brahmānande vidyānando nāma caturtho-  
ddhyāyaḥ ॥

It ends (f. 215):—iti brahmānande viśayānando nāma  
pañcamoddyāyaḥ ॥ iti śrīparamahaṃsaparivrājakācāryya-  
śrī-Bhāratatīrthā-Vidyāraṇyamunivāryyakīṃkareṇa śrī-Rā-  
makṛṣṇākhyaviduṣā viracitam upadeśagranthavivarāṇaṃ  
samāptaṃ ॥ hariḥ om *etc.*

## 59.

WHISH No. 60.

*Size:*  $10\frac{1}{5} \times 1\frac{1}{2}$  in., (2) + 40 + (1) + 43 + 2 + (2) leaves, 8 or 9 lines  
on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1828.' The MS.  
may be about 50 years older.

*Character:* Grantha.

*Injuries:* The MS. is slightly damaged by insects in a few places.

### (1)

The *Sūryasiddhānta*, in 14 Adhyāyas. (Ff. 40.)

It begins:—śubham astu | acintyāpy uktarūpāya nir-  
guṇāya guṇātmane | samastajagadādhāramūrttaye brah-  
maṇe namaḥ | alpāvaśiṣṭe tu kṛte mayo nāma mahāsuraḥ |  
rahasyaṃ paramaṃ puṇyaṃ jñānāsujñānam uttamaṃ | 2 |

It ends:—sarvebhyaḥ pradadau prītaḥ grahāṇāṃ caritam  
mahat | atyadbhutatamaṃ loke rahasya(m) brahmasammi-  
taṃ | vedasya nimmilaṃ (read nirmalaṃ) cakṣuḥ jñātvā sū-  
kṣād vivasvataḥ | viditvaitad aśeṣeṇa paraṃ brahmādhiga-  
cchati | iti sūryasiddhānte mātādhikāro nāma caturdaśo-  
ddhyā(yaḥ 1) hariḥ om | śubham astu gurubhyo namaḥ ॥

### (2)

The *Aṣṭādhyāyī*, or eight chapters of grammatical Sūtras,  
by *Pāṇini*. (Ff. 43.)

It begins:—yenākṣarasamāmnāya\*\*dhigamya maheśva-  
rāt | kṛtsnaṃ vyākaraṇaṃ proktan tasmai Pāṇinaye namaḥ |  
yena dhautā girāḥ pumsām vimalaiś śabdavāriṃ\*\*maśvaś  
cājñānaṃ bhinnan tasmai Pāṇinaye namaḥ | vākyakāraṃ  
Vararuciṃ bhāṣyakāraṃ Patañjaliṃ Pāṇiniṃ sūtrakāraṃ  
ca prānatosmi munitrayam | vāṇiṃ Pāṇiniṃ ācāryyaṃ  
Kātyāyanamunin tathā | kṛtāñjalir nnamasyāmi bhagavan-  
taṃ Patañjiliṃ (*sic*) | yogena cittasya padena vācāṃ malam  
śarīrasya vaidyakena | yopākarot taṃ pravaraṃ muninām  
Patañjaliṃ prāñjalir ānatosmi | ajñānatimirāndhasya jñā-  
nāñjanaśalākayā | cakṣur unmilitam yena tasmai śrīgurave  
namaḥ || a i uṃ | *etc.*

It ends:—nodāttasvaritodayam agārgyakāśyapagālavānām |  
a a | hrasvasyaivātra grahaṇam iṣyate | aṣṭamasyāddhyāsyā  
caturtthaḥ pādaḥ | addhyāyaś ca samāptaḥ | aṣṭāddhyāyī  
sampūrṇā | sundareśvarasyāṣṭāddhyāyī | hariḥ oṃ | śivam astu  
gurave namaḥ | śivāyai namaḥ | govinda |

(3)

The *Viṣṇubhujāṅga*, a Stotra in 18 stanzas. In Burnell,  
Tanjore, p. 201b, and Taylor I, p. 356 (see also p. 103) it  
is ascribed to Śaṅkara.

It begins:—cidamśaṃ vibhun nirmmalan nirvikalpan  
nirāhan nirākāraṃ oṃkāragamyam | guṇātītam avyaktam  
ekan turīyam parabrahma yaṃ veda tasmai namas te | 1 |  
viśuddham śivam śāntam ādyantaśūnyam jagajjīvanam  
jyotirānandarūpaṃ | adigdeśakālam vipatechedanīyam trīyī-  
vakta (read trayīvaktraṃ?) yaṃ veda tasmai namas  
te | 2 |

It ends:—mukhe mandahāsan nakhe candrahāsaṃ kare  
cārucakraṃ sureśābhivandyaṃ | bhujamge śayānaṃ bhaje  
raṅganāthaṃ harer anyadaivan na manye na manye | 17 |  
bhujamgaprayātaṃ paṭhed yas tu bhaktyā samādhāya citte  
bhavantam murāre | sa moḥaṃ viḥayāśu yuṣmatprasādāt  
samāśritya yogam vrajaty acyutatvaṃ | vi.

60.

WHISH No. 61.

*Size:*  $10\frac{1}{4} \times 1\frac{5}{8}$  in., (1) + 96 + (1) leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Probably end of 18<sup>th</sup> or beginning of 19<sup>th</sup> century.

*Character:* Grantha.

The *Śivatattvasudhānidhi* from the *Sanatkumārasaṃhitā* of the *Skanda-Purāṇa*, in 20 Adhyāyas.

It begins:—*yam pranamya surendrādya bhavanti su-khaśalinaḥ | sarvavighnopaśāntyartthaṃ taṃ vande Śamkarātmajam | śrī-Sūtaḥ | śivaṃ hari(m) vidhātāraṃ tatpatnīs tatsutān gurūn | natvā samastaprayatūhaśāntaye maṅgalāya ca | vakṣye śrīnuddhvaṃ sarvajñāḥ śivatattvasudhānidhiṃ | etc.*

F. 4:—*ity ādipurāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau prathamoddhyāyaḥ ||*

F. 6:—*iti skānde purāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau dvitīyoddhyāyaḥ ||*

F. 41b:—*iti śrīskānde śivatattvasudhānidhau saṃsāradūṣaṇaṃ nāma ekādaśoddhyāyaḥ ||*

F. 73b:—*iti śrīśivatattvasudhānidhau śivabhikṣāṭaṇakathananāma ṣoḍaśoddhyāyaḥ ||*

It ends:—*iti śrīskānde mahāpurāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau sakalāddhyāyasāramahimānuvarṇṇananāma viṃśoddhyāyaḥ || śrīgurave namo namaḥ || śrīmahātripurasundaryai na(ma)ḥ || hariḥ om śubham astu.*

61.

WHISH No. 62.

*Size:*  $14 \times 2$  in., two volumes (with one continuous foliation from 1 to 306), 154 + (1) + (1) + 152 + (1) leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish dated 'Tellicherry 1827'. The MSS. may be about 50 years older.

*Character:* Grantha.



The *Mahābhārata*, Parvan III: The *Vanaparvan*, or *Āraṇyaparvan*, in 300 Adhyāyas. The beginning (III, 1—32, 45) is missing, and the Nalopākhyāna (III, 53—78) is omitted (see below). The MS. is full of clerical mistakes.<sup>1</sup>

Vol. I begins at the end of III, 32, 45:—mayor api | anyeṣām karmmaṇi phalam asmākam api vā punaḥ | vipra-karṣeṇa buddhyeta katham karmma yathāphalam |

F. 25b:—ity āraṇyaparvaṇi nalopākhyāne ekonapañcāśo-ddhyāyaḥ || (End of III, 52 in the Bombay and Calcutta editions.) śrīkṛṣṇāya namaḥ || bṛhadaśvaḥ | āsīd rājā naḥ nāma vīrasenasuto balī | upapanna(read °nno) guṇair iṣṭai rūpavān aśvakovidah | vidvān dānapatir dakṣaḥ sadā śīla-puraskṛtaḥ | atiṣṭhan manuḥjendrāṇām mūrddhni devapatir yyathā | uparyyupari sarveṣām āditya iva tejasā | brahmaṇyo vedavic chūro niṣadheṣu mahīpatiḥ | upari anyapustake asti | etat || Janamejayaḥ | bhagavan kāmyakāprāpte game prapitāmahaḥ (*sic*) | kim akurvanta pārttbās te tam ṛte savyasācinam | *etc.*, *i. e.* the beginning of the Tīrthayātrā-Parvan, or III, 79 in our MS. = III, 80 in the editions.

The first volume ends (f. 154b) at the beginning of III, 183 (= III, 182 in the editions).

Vol. II, f. 216: End of the Mārkaṇḍeyasamāsyāparvan, III, 222 (= III, 231 in the editions).

F. 277: The Sāvitrīyupākhyāna begins, III, 281 (= III, 292 in the editions).

It ends:—na cāpy adharmmeṇa suhṛdviyojane para-svahāre paradāramarṣaṇe | ākāyabhāve ca rame manas sadā nṛṇām sadākhyānaparaṇ ca śṛṇvatām || (This is the end of III, 313 in the editions.) ity ārṣe śrīmanmahābhā-rate śatasahasrikāyām samhitāyām Vaiyyāsikyām śrīmadā-raṇyaparvaṇi dharmmavarapradānan nāma triṃśacchatata-moddhyāyaḥ || iti āraṇyaparvas samāptaḥ |

<sup>1</sup> See H. Lüders, Zur Sage von R̥ṣyaśṛṅga, in the 'Nachrichten' der K. Gesellschaft der Wissenschaften zu Göttingen. Phil.-hist. Kl. 1901. Heft 1', pp. 5 seqq., where an extract from this MS. is given.



62.

WHISH No. 63.

*Size:*  $17 \times 1\frac{1}{2}$  in., (1) + 91 + (1) leaves, from 7 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish dated 'Tellicherry 1827'. The MS. may be about 50 years older.

*Character:* Grantha, two different hands.

*Injuries:* Ff. 38, 39, 79, 81 damaged by insects.

A Commentary on *Vālmīki's Rāmāyaṇa*, by *Rāmānuja Ācārya*, including the *Āraṇya-Kāṇḍa*, the *Kiṣkindhā-Kāṇḍa*, and Sargas 1—3 of the *Sundara-Kāṇḍa*.

It begins:—*atha pitṛvākyaparipālanāya daṇḍakān praviṣṭasya vṛttam vistāreṇa vaktum upakramate | praviśyeti | ātmavān | dhṛtimān | mahāraṇyapraveśe niśśamka iti yāvat | etc.*

The *Āraṇyakāṇḍa* ends (f. 40):—*iti Rāmānu(jā)cāryya-viracite āraṇyakāṇḍavyākhyāne pañcasaptatitamas sargaḥ || harilḥ om āraṇyakāṇḍam vyākhyasamāptam ||*

The *Kiṣkindhā-Kāṇḍa* begins (f. 41):—*sa tām iti kharādisamhāreṇa sa prasiddhapauruṣaḥ tām iti ramaṇiyatayā prasiddhām saumitrisahito gatvā patmādidarśśanena sitānetrasmaranajasoḁātīśayena kṣubdhasarvendriyas san vilālāpa | etc.*

It ends (f. 80):—*iti Rāmānujācāryyaviracite kiṣkindhā-kāṇḍavyākhyāne saptaśaṣṭitamas sargaḥ ||*

Then the *Sundara-Kāṇḍa* begins:—*atha sundarakāṇḍe vyākhyeyāni vyākhyāyante | pūrvasmin sarge manasā gamanam kṛtam ity uktam idānim kāyenāpi gamanam karttum aicchad ity āha | tata ity ādinā atra gantum iti padam addhyāhāryyam | etc.*

The MS. breaks off at the beginning of the fourth *Sarga*:—*iti tritīyyas sargaḥ || advāreṇeti grāmaṁ vā nagaram vāpi paṭṭanam avarasya hi | viśeṣāt samaye sa umyana cāreṇa viśan nṛpa | ity uktaprakāreṇa advāreṇa praviṣṭavān | praviśyeti praviśya praveṣṭum upakrammya savyam pādam cakre agrata iti śokaprayāṇakāle ca gṛhapraveśe vivāha.*

63.

WHISH No. 64.

*Size:*  $10\frac{1}{8} \times 1\frac{1}{2}$  in., (2) + 55 + 50 leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* Probably beginning of 19<sup>th</sup> cent.

*Character:* Grantha.

(1)

The *Vākyasudhātīkā*, a Commentary on the *Dṛgdrśya-viveka* or *Vākyasudhā* (of *Śaṅkara Ācārya*), by *Brahmānanda Bhāratī*, a pupil of *Ānanda Bhāratī* (ff. 55). Cf. Ind. Off. IV, p. 739; Mitra, Notices, III, p. 226 seq.

Margin of f. 1:—*ḍṛkdrśyavivekaṃ | hariḥ om |*

It begins:—*kāraṇaṃ khādijagatāṃ āraṇārttham anāga-saṃ | vāraṇānanam ātmānam advayaṃ samupāsmahe | abhiśicya kṛpāvarṣair ātmasthaṃ yaḥ karoti māṃ | taṃ sarvasākṣiṇaṃ vande Rāmānandamuniśvaraṃ | yatkaṭākṣa-sudhāsindhau majjātā puṇyapāpākataḥ (read °pāpataḥ?) | mayā jñānamapir llabdhas taṃ Ānandaguruṃ bhaje | natvā śrī-Bhāratītīrttha-Vidyāraṇyamuniśvarau | mayā vākyasu-dhātīkā yathāmati viracyate | na khyatilābhapūjēcchā ṭīkā-karaṇakāraṇaṃ | na vidvattābalaṃ vātra muktir eva hi kāraṇaṃ | prārīpsitasya granthasyāvighnena parisamāpta-pravicayagamanābhyāṃ viśiṣṭācāraparipālanāya. etc.*

It ends:—*ataḥ evaṃ mokṣasāstrasyāpi sāphalyaṃ syād ity ayam evāśya prakaraṇasya samastavedāntasāstrasya ca tasmāt sarvaṃ anavadyaṃ || iti śrīmatparamahāṃsaparivrā-jakācāryya-śrīmad-Ānanda-Bhāratīmunivaryyaśiṣya-Brahmānanda-Bhāratīmuniviracitavākyasudhātīkā samāptā || hariḥ || om ||*

(2)

A fragment, described by Mr. Whish as “the 30<sup>th</sup> chapter of the Atharvana rahasyam of the Vishnu-Dharmmam” (ff. 1—14).

Margin of f. 1:—*atharvaṇaṃ hariḥ om |*

It begins:—*bhagavan prāṇinas sarve viśarogādyupadra-vaiḥ | duṣṭagrahopaghātaiś ca sārva-kālam upadravaiḥ |*

āhicāraka(read ābhicārīka)krtyaiś ca sparśarogaiś ca  
dārunaiḥ | sadā sampīḍyamānās tu tiṣṭhanti munisattama | etc.

It ends (f. 14):—marddaya mardaya māraya mūraya  
śoṣaya śoṣaya dāhaya dāhaya mahogragrahān saṃhara  
saṃhara yakṣagrahān pretagrahān piśācagrahān saṃhara  
saṃhara bhañjaya bhañjaya āveśaya āveśaya akṣaya  
akṣaya hrām hrīm hrūm kroṃ sarvamaṅgalīni svāhā ||

(3)

The *Ānandasāgarastava* by *Nīlakaṇṭha Dikṣita*, in  
107 stanzas (ff. 15—26b). Printed in the *Kāvya-māla*,  
Part XI (1895), pp. 76—94.

Margin of f. 15:—sāgarastavaṃ.

It begins (f. 15):—vijñāpanārhaviralāvasarānavāptyā  
mandodyame mayi daviyasi viśvamātul | avyājabhūtakarūṇā-  
pavanāpaviddhāny anta smarāmy aham apāṅgataramgi-  
tāni || 1 ||

It ends (f. 26b):—iti śrī-Nīlakaṇṭha-Dikṣitaviracitoyam  
ānandasāgarastavas samāptaḥ || śubham astu || gurubhyo  
namaḥ ||

(4)

The *Advaitamakaranda*, by *Lakṣmīdhara Kavi*, in  
27 verses (ff. 27—28). See Ind. Off. IV, p. 751, Mitra,  
Notices, II, p. 105.

Margin of f. 27:—advaitaṃ.

It begins (f. 27):—aham asmi sadā bhāmi kadācin  
nāham apriyaḥ | brahmaivāham atas siddhas sa(c)cidānanda-  
lakṣaṇaḥ || 1 ||

It ends (f. 28b):—Lakṣmīdharakaves sūktiḥ śāradām-  
bhojasambhṛtaḥ | advaitamakarandoyam vidvatbhṛṅgair  
nnipiyatām || advaitamakarandaṃ samāptaṃ ||

(5)

The *Laṭitāstavaratna*, 209 Āryā verses in praise of the  
goddess Pārvatī. Mr. Whish says: “209 couplets in praise  
of Dēvi. This is a much admired Hymn in the Āryyā  
metre.” Printed in *Kāvya-mālā*, Part X, 1894, pp. 1—18.

Margin of f. 29:—Āryyādviṣati.

It begins (f. 29):—vande gajendravadanaṃ vāmāṃkārū-  
ḍhavallabhāśliṣṭaṃ | kuṃkumaparāgaṣoṇaṃ kuvalayiniṃjā-  
rakorakāpīḍaṃ || etc.

It ends (f. 48):—madhurasmitāṃ madāruṇanayanāṃ<sup>†</sup>  
mmātāṃgakumbhavakṣojāṃ | candrāvataṃsinīṃ tvāṃ savi-  
dhe paśyanti sukr̥tinaḥ kecit | 209 | lalitāyā stavaratnaṃ  
lalitapadābhiḥ praṇītaṃ āryyābhiḥ | anudinaṃ avanau  
paṭhatāṃ phalāni vaktuṃ pragalbhate saiva || śrīmahārāja-  
rājeśvaryyai namaḥ || etc.

(6)

The *Hastāmalakaprakaraṇa*, in 14 verses (ff. 49—50).  
See Aufrecht, CC. p. 765, s. v. *Hastāmalakastotra*. In  
the *Stotraratnākara* (Bombay, Nirṇayasāgara Press, 1883),  
pp. 205—207, it is ascribed to *Śaṅkara*.

Margin of f. 49:—hastāmalakaprakaraṇaṃ.

It begins (f. 49):—kas tvāṃ śīso kasya sutaḥ kva jātaḥ  
kin nāma te tvāṃ kuta āgatosi | etad vada tvāṃ tava cār-  
bhakatvaṃ matprīṭhaye prītivivarddhanosi || 1 |

It ends (f. 50):—upādhanu yathā bhedaṭā sanmaṇinān  
tathā bhedaṭā buddhibhedeṣu tepi | yathā candrikāpāṇ jale  
cañcalatvaṃ tathā cañcalatvan tavāpīṇa viṣṇo || 14 || hastā-  
malakaprakaraṇaṃ samāptaṃ || hariḥ | om | śubham astu ||

## 64.

WHISH No. 65.

*Size*: 12 $\frac{1}{2}$  × 2 in., (2) + 74 + (2) leaves, from 10 to 12 lines on  
a page.

*Material*: Palm leaves.

*Date*: Entry by Mr. Whish dated 'Tellicherry 1827 November 7'.  
The MS. may be about 50 years older.

*Character*: Grantha.

The *Mahābhārata*: the *Pauloma-Parvan* (in 8 Adhyāyas),  
and the *Āstika-Parvan* (in 40 Adhyāyas), i. e. Adhyāyas  
1—59 of the *Ādi-Parvan*.

<sup>†</sup> No. 115 (12) reads adāruṇa°

This MS. has been fully described, and extracts have been given from it in my articles 'On the South-Indian Recension of the Mahābhārata', *Indian Antiquary*, vol. XXVII, 1898, pp. 69—81, 92—104, 122—133.

## 65

WHISH NO. 66.

*Size:*  $8\frac{1}{4} \times 1\frac{1}{4}$  in., (1) + 66 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 7<sup>th</sup> Nov. 1827'. The MS. may be about 50 years older.

*Character:* Grantha.

The *Vākyavṛttiprakāśikā*, a Commentary on Śaṅkara's *Vākyavṛtti*, by Viśveśvara Paṇḍita, pupil of Mādhava Prāñña. See Ind. Off. IV, p. 738 (No. 2302); Mitra, Notices VIII, p. 287 (No. 2847).

It begins:—śrūtismṛtipurāṇānām ālayam karuṇālayam |  
namāmi bhagavatpādaśaṅkaram lokaśaṅkaram | parama-  
kṛpānidhiśrīmac-Chaṅkarācāryyabhagavatpādas tāpatraya-  
santaptānām aparimitajananaśisamsārāddhvaśramaparipīḍi-  
tānām ātmajñānaśīśiramadhurajalakāṃkṣiṇām vidūraśīra-  
kanimāṃsājalaśayagamanāsamarthtānām vākyavṛttisaṃjñā-  
kopadeśaprakaraṇaprapāparikalpanenāntaśśitalatām vigata-  
kleśatām cāpādayan tatrādaṇ prakaraṇaśravaṇe pravṛttānām  
adhikāriṇām avighṇena brahmatādātmyapratipattisiddhaye  
prakaraṇapratipādyādvitīyabodhasmarāṇapūrvakam nama-  
skārasyaśvaśyakarttavayatān dyotayan svayan namaskurute ||  
sargasthitipralāyahetum, etc.

It ends:—brahmavitbhyah paran nāsti na bhutan na  
bhaviṣyatiti || i(tī) śrīmanmahāyogi-Mādhava-Prāññagurupra-  
sādāsāditāparimitānandajñānasvarūpa -Viśveśvarapaṇḍitavi-  
racitā vākyavṛttiprakāśikā samāptā || hariḥ om || brahmāham  
etan mayi bhāti viśvam śrī-Mādhava-Prāññaguroḥ prasādāt  
śa(so?)nvartha-Viśveśvarapaṇḍitākhyas tasyāṅghripatmaṃ  
praṇatosmi nityam || svasvadeśakulācārādyāgraho lokavā-  
sanā | pāṭhertthabodhenuṣṭhāne vyasanam śāstravāsanaḥ |

āyurārogyalāvaṇyādyākāṃkṣā dehavāsanā | jīvanmuktiviro-  
dhinyas sarvā vikṣepakṛtvataḥ || hariḥ om ||

66.

WHISH No. 67.

*Size:*  $8\frac{3}{4} \times 1\frac{3}{4}$  in., 73 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry, November 7<sup>th</sup> 1827.'

The MS. may be about 50 years older.

*Character:* Grantha.

The *Mahānāṭakasūktisudhānidhi* by *Immaḍi Devarāya*, i. e., probably, *King Devarāya II. of Vijayanagara*. See Hultzsch I, pp. x, 43, 83; II, p. 41.

It begins:—jāto vaṃṣe raghūṇām munivaravacanāt tā-  
takān tāḍayitvā kṛtvā puṇyām ahalyām truṭitaharadhanur  
mmaithilivallabhobhūt | prāpyāyoddhyām niyogāt pitur  
aṭavim agād vitasitostavāli baddhābdir ddhvastalaṃko  
dalitadaśamukhas sitayā rājyam āpa || 1 || asty ambhodhara-  
cumbisaudhaśikharasreṇiṇiṣaṇṇāṃganā gitākṛṇanatatparā-  
ṃbaracaraprastūyamānaprajā | sūryasyānvayajanminām  
kṣitibhujām sādharmaṇam mandiraṃ lakṣmyā dhāma paraṃ  
lalāṭaracanā bhūmer ayoddhyā purī || 2 ||

F. 15: — śrīmadrājādhirājaparameśvaraśrīmad - Amma-  
ḍi(*sic*)mahārājaviracite mahānāṭakasūktisudhānidhau bāla-  
kāṇḍas samāptaḥ ||

F. 17 b:—śrīmad° . . . śrīmad-Ammaḍi(*sic*)devamahārāja-  
viracite . . . dvitīyakāṇḍas samāptaḥ ||

F. 31 b:—śrīmad° . . . śrīmad-Immaḍidevarāyaviracite . . .  
tṛtīyakāṇḍas samāptaḥ ||

F. 36 b:—śrīmad° . . . śrīmad-Immaḍidevamahārāja° . . .  
caturthakāṇḍas samāptaḥ ||

F. 44:—śrīmad° . . . śrīmadidevamahārāja° . . . pañca-  
makāṇḍas samāptaḥ ||

It ends (f. 73 b):—śrutvā rāmacaritam atbhutataraṃ ko  
vismayan neṣyate jñātvā caiva viriñcinā tribhuvanatrāṇya  
yonirmmataḥ ārotrapaṇipastano<sup>1</sup> ced ahisvāminā nirddhūte

<sup>1</sup> Five syllables (○○○—) wanting.



śīrasi kva bhūh kva girayaḥ kvaiteti śāntāya kāḥ | 199 |  
 śrīmān Immaḍidevarāyanrpati svarllokaka(l)lolimkallola-  
 pratimallasuktivibhavo vidvajjanaślāghitaḥ | śrīmān śaṣṭha-  
 vareṇyakāṇḍaviṣayānyastān mahānāṭakaslokān varṇapada-  
 kramojvalatarān rīmān (read śrīmān?) akarṣit prabhuḥ |  
 200 | śrīmadrājādhirājaparamēśvara-śrī(ma)d-Immaḍideva-  
 mahārājaviracite mahānāṭakasūktisudhānidhau yuddhaka-  
 ṇḍas samāptaḥ || śrīgurubhyo namo namaḥ || hariḥ om |

67.

WHISH No. 68.

*Size:*  $12\frac{1}{2} \times 1\frac{5}{8}$  in., (2) + 111 pages, 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(*Rāmānuja's*) Commentary on *Vālmiki's Rāmāyaṇa*, the *Yuddha-Kāṇḍa* in 131 Sargas.

It begins:—atha śrīmadyuddhakāṇḍavyākhyānaṁ prakramate | tatra prathame sarge uttaraṁ priyaśravaṇottaraṁ kālārhaṁ sitāvṛttāntaśravaṇakṛtād dharṣatīṣayāt uttamadulakṣaṇavaiśiṣṭyakathanena sugrivādināṁ purato hanu-mantaṁ stauti kṛtam iti bhūvi durllabhaṁ, etc.

It ends:—vaināyakaś ca vighnakāriṇo grahaviśeṣaḥ ra-jasvalaḥ ṛtuprādurbhāvavatyāḥ saubhrāṭṛkaṁ saubhrātra-karaṁ ojaskaraṁ balakaraṁ saṁhitāvedaṁ vedatulyatvāt saṁhitety apadiśyate || iti śrīmadyuddhakāṇḍavyākhyāne ekatrimśacchatatamas . sargaḥ || śrīrāmacandrāya namaḥ || yuddhakāṇḍavyākhyā samāptā ||

68.

WHISH No. 69 A.

*Size:*  $13\frac{3}{4} \times 1\frac{3}{4}$  in., (3) + 73 + 53 + (4) leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grautha.

(1)

The *Vākyakaraṇādīpikā*, a short Commentary (*laghuprakāśikā*, *laghudīpikā*) on the *Vākyakaraṇa*, in five Adhyāyas, by *Sundararāja*, the son of *Ananta Nārāyaṇa*, dedicated to *Somadeva*, the son of *Raṅganātha*.

"The *Vākyā-Karaṇa*, a work of the Ārya school, seems to have been accepted as the guide for the preparation of solar *pañchāṅgs* in the Tamil and Malayālam countries of Southern India from very ancient times, and even to the present day either that or some similar work of the Ārya school is so used." R. Sewell and Ś. B. Dikshit, *The Indian Calendar* (London 1896), p. 8. Mr. Whish has the following entry:—"The *Vākyā-Karaṇam*. The astronomical work used in the Carnatick—with the astronomical Tables of the Sun and planets &c. annexed."

It begins:—śrīgaṇeśāya namaḥ | śrīgurucaraṇāravindābhyaṅ namaḥ || jyotiścakrapravṛttāya jyotirūpāya bhāsvate | jyotirdarśāya bhaktebhyo jyotiśśāstrakṛte namaḥ | śrī-Nilakaṇṭhāṅghriniviṣṭacetā śrī-Somadevānūjigṛkṣayaiva | vicitravākyaair vivṛtaṁ punaś ca prakāśayehaṁ karaṇaṁ laghiyaḥ | svābhīpsita-granthaśya nīpratyaūhapariśamāptaye pracaya-gamanaviśiṣṭācāraparipālanābhyaṅ ca sveṣṭadevatānamaskārapuraskāreṇa cikīrṣṣitam artthaṁ pratijānte | praṇanya kariśailasthaṁ iti | *etc.*

F. 15b—16:—iti vākyakaraṇa-laghuprakāśikāyāṁ Somadevādṛtāyāṁ Sundararājaviracitāyāṁ prathamoddhyāyaḥ ||

F. 32b:—iti Somadevādṛte vākyakaraṇasya prakāśane | sphuṭāddhyāyo dvitīyopi saṁkṣepeṇa samāpitaḥ | iti Sundararājaviracitāyāṁ Somadevādṛtāyāṁ vākyakaraṇādīpikāyāṁ sphuṭādhikāro nāma dvitīyoddhyāyaḥ ||

Adhyāya III ends f. 50b, A. IV f. 63b.

Adhyāya V ends (f. 72b):—iti śrīmatkeralasatgrāmanivāsi-Nilakaṇṭhācāryyeṇa triskandhavidyāpārādṛśvana śaṭdarśa-nīpāraṁgatenāśvalāyanasūtreṇa garbha (read Garga?) gotreṇa Rivakalyandajātena Goḷacūḍāmaṇinā asmadanugrahārthe Sundararājapraśnottarākhye granthe pratipāditam tena gati-yogenaiva vibhajya sthiti-dāṇaṁ jñeyaṁ śaṣṭhāddhyāyaḥ (f. 73)

prathame dvitīyēddhyāye prāyēnokta iti na punar idam  
vyākhyāyate prakṣiptatvāc cāsyāddhyāyasya pañcāddhyā-  
yyām api bahava ślokāḥ prakṣiptāḥ samjñite sarve nirastāḥ  
śrīmantī purājakāle padavākyapramāṇajño jyotiśśāstraviśā-  
rado yatisvarāḥ pratma (read Padma?) garbha iti prasiddho-  
paro brhaspatir ivāsīt tasmād evāsmatpitā prakṣepavyati-  
riktam śuddham vākyakaraṇam anyāny api kiñcit adhitavān  
śrī - Nṛsinhaśiṣyabhūtajyotiśśāstravir - chri - Vāñchyajanma-  
Bhāradvāja-Varadarāja-tādr̥gvidhakaniṣṭhaputra-Somadeva-  
sampradāyaśuddhavākyakaraṇaṁ cāsmakam sampradāyasi-  
ddhavākyakaraṇena samam tena etad vyākhyānaprakāra-  
ddham yan mūlan tad eva śuddhamūlam iti jñeyam | Sundare-  
śakṛte vākyakaraṇasya prakāśane | Somadevadīteddhyāyaḥ  
pañcamo laghur iritaḥ | Ananta-Nārāyaṇasūnamā punaḥ  
kaverakanyātātavāsīnā mayā | prakāśitā vākyakṛtir llaḥgyasi  
dviṣeśadevanujighṛkṣayā laghu | iti śrī-Vāñchyajanma - śrī-  
Rāṅganāthaputra-Somadevadītena Sundararājena viracitā-  
yām vākyakaraṇalaghubhūdikāyām pañcamoddyāyaḥ | om  
śubham astu śrīgurucaraṇāravindābhyām namaḥ | sūryyā-  
dinavagrahadēvatābhyo namaḥ |

(2)

Astronomical tables, called *Kujādīpañcagrahavākyaṁ*.

F. 1 margin:—kujasya mahāvākyaṁ |

Beginning:—

maṅgalaśrīr bhūsūnuḥ	40
ātmajayīśantanuḥ	80
dṛṣṭo bhūpatir vo naḥ	120
isāṃganāsampaṇnaḥ	150
bhūmīr girisamlagnā	180

F. 14:—kujasya vākyaṁ samāptam || atha budhasya vā-  
kyaṁ || F. 27b:—budhavākyaṁ samāptam || F. 28:—atha  
guror vākyaṁ || F. 33b:—guruvākyaṁ samāptam || F. 34:—  
atha śukravākyaṁ || F. 38b:—bhṛguvākyaṁ samāptam ||  
F. 39:—atha śāner vākyaṁ ||

It ends:—nirado rasecchuḥ 348 ravigonirddāsaḥ 378 vā-  
kyaṁ 19 dhīraś śāneḥ || munivākyaṁ samāptam || kujādi-  
pañcagrahavākyaṁ parisamāptam | om śubham astu etc.

## 69.

WHISH No. 69 B.

*Size:*  $13\frac{1}{8} \times 1\frac{3}{4}$  in., (1) + 144 + (2) leaves, 8 lines on a page.*Material:* Palm leaves.*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?*Character:* Grantha.

The *Lalitopākhyāna*, from the *Uttarakhaṇḍa* (*Āyatanakhaṇḍa*?) of the *Brahmāṇḍa-Purāṇa*, in 34 *Adhyāyas*.

It begins:—*astu va śreyase nityaṃ vastu vāmāṃgam aiśvaram | yatas tṛtiyo viduṣān turīyan tat param mahah | Agastyo nāma devarṣir vedavedāṃgapāragaḥ | sarvasiddhāntasāraṇō brahmānandadayātmakaḥ | cacārātbhutatetūni tīrtthāny āyatanāni ca | śailāraṇyāpagāmukhyān sarvān janapadān api | teṣu teṣv akhilān jantūn ajñānatimirāvṛtān | śīśnodaraparān dṛṣṭvā cintayām āsa tān prati | etc.*

F. 2b:—*iti brahmāṇḍapurāṇe Hayagrivāgastyasamvāde lalitākhyāne prathamoddhyāyaḥ ||*

F. 9b:—*iti śribrahmāṇḍottare Haya° . . . tṛtiyoddhyāyaḥ ||*

F. 35:—*iti śribrahmāṇḍottare . . . vaivāhikotsavo nāma caturdaśoddhyāyaḥ ||*

It ends:—*ākhyātam etad avadātaguṇaḥ paṭhantas saṃpatpradāyakam apākṛtasarvaduḥkhaṃ | vijñānadiptikalikāṃ lalitāṃ maheśim āśadya te catasa<sup>1</sup> vahanti sadābhīṛptīm ||*  
*|| iti śrīmatbrahmāṇḍapurāṇottare Hayagrivāgastyasamvāde lalitākhyāne mantrasādhanaprakārakathanan nāma catu-*  
*strimśoddhyāyaḥ || śrīmahādevyai namaḥ || || samāptaś cā-*  
*yatanakhaṇḍaḥ || hariḥ om || śubham astu ||*

## 70.

WHISH No. 70.

*Size:*  $9\frac{3}{8} \times 1\frac{5}{8}$  in., (1) + 89 leaves, 8 lines on a page.*Material:* Palm leaves.*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?*Character:* Grantha.

A manual of rites and prayers connected with the worship of Rudra. The title seems to be *Rudravidhi*. It

<sup>1</sup> The metre requires only two short syllables. Read *te vata*?

includes the *Pañcāṅgarudranyāsa* of *Bodhāyana* (ff. 30b—33b), and gives (ff. 45—88) the Prayoga for each Mantra of the Rudrānūvākas of Taittirīya-saṃhitā IV, 5 (*Namakānūvākās*). It is incomplete, as it does not contain the Prayoga for the *Camakānūvākās* (Taitt.-saṃh. IV, 7), which we should expect after the *Namakānūvākās*. (See the quotation below.) An entry by Mr. Whish says: "This volume contains the Atirudraprayōgam; being an extract of the Bhāshyam of the Yajurvedah."

It begins:—*atha śrīrudraavidhiḥ | tatra tāvad upayukte tu viniyogādikaṁ cintyate | viniyogo nāmābhisaṃbandhaḥ | sarvaṅgāṅgi bhavarūpaḥ ekasyaiva māntrasya vidhibalad anekeṣu karmmasv aṃgatvaṁ yasmin karmaṇi yadāṃga-bhāvaṁ bhajate tadā tasmin karmaṇi viniyogo jñeyaḥ | evaṁ ca yady api caramāyām iṣṭakāyām juhōtity ādibhi(r) brāhmaṇavākyair agnicayane carameṣṭakāyām ekādaśabhi rudrānūvākair homo vihita iti homākhye karmaṇi aṃgatvaṁ rudrānūvākānāṃ | etc.*

F. 15:—*atha mahārudra-āhutisaṃkhyā |* F. 20:—*athāti-rudrāhutisaṃkhyā |* F. 30b:—*iti sthaṇḍilakuṇḍamaṇḍa-panirmmāpādividhiḥ ||* *atha Bodhāyanoktapañcāṅgarudranyāsaavidhiḥ |* F. 33b:—*iti pañcāṅgarudranyāsaḥ ||* *atha rudrābhiṣekavidhiḥ |*

F. 45:—*atha taittirīyaśākhānusāreṇa namakānūvākāḥ pradarsyante namasteruṇya namo hiraṇyabāhave namas sahamānāyetyādayaḥ<sup>1</sup> camakānūvākā agnāviṣṇu<sup>2</sup> jyaiṣṭhyam<sup>3</sup> ity ādaya ekādaśa atha namake cāntaravākyānāṃ aprayogaḥ Bhāskarādivinirdiṣṭakāmyadrṣṭyābbhidhāsyate |*

F. 88:—*iti namakeṣu namo rudrebhya<sup>4</sup> ity asya prayogaḥ |* *iti namakaprayoga ekādaśonūvākāḥ (sic) ||* *atha purvokteṣu dakṣiṇe yatnā nirūpyate |*

F. 88b:—*iti dakṣiṇe yatnā | atra nyūnātiriktoktapratyavāyajiḥrṣayā |* *staumi stamberamādhiśacarmmanirmmitavāsasaṃ ||*

<sup>1</sup> See Taitt. Saṃh. IV, 5, 1 seqq. Read *namas te rudra . . . namas sahamānāyetyādayaḥ*.

<sup>2</sup> Taitt. Saṃh. IV, 7, 1.

<sup>3</sup> Taitt. Saṃh. IV, 7, 2.

<sup>4</sup> Taitt. Saṃh. IV, 5, 11, 2.

It ends:—anavaratadhīraddhvāna gambhīraghaghara  
galabhavaphūtkārabbinnagahvara | guṇārājīvi (read guṇa-  
rājīva?) rājamāna dharādhareśa kanyākākāntisāmkrānta  
(read kanyākāntisāmkrānta?) nijakālebaraikadeśa | akhila-  
jagadadhīśa rānta (read śānta?) maheśa namas te namas  
te | srigurucarapāravindābhyān namaḥ || om | śubham astu.

## 71.

### WHISH NO. 71.

*Size:*  $18\frac{1}{8} \times 2\frac{1}{8}$  in., (2) + 201 + (5) leaves, from 12 to 15 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish signed 'Tellicherry December 1828'. The Pramāthin year (see below) immediately preceding 1828 is A. D. 1819/20, but the MS. looks older, and may have been written A. D. 1759/60, possibly A. D. 1699/1700.

*Scribe:* Raghunātha, son of Rāmakṛṣṇa.

*Character:* Grantha, very small, sometimes difficult to read.

The *Mahābhāratasamgraha*, by *Maheśvara*. Mr. Whish describes it as 'the Sangraha-Bhāratam of Mahēswarah; compleat in eighteen Parvvas'. There are really only 17 Parvas, which are made up in the following way: Parvans I—IX correspond to the usual Pārvans of the Mahābhārata, then follow:

X Gadā-Parvan,

XI Sāptika-Parvan,

XII Aiśika-Parvan,

XIII—XVII Āśvamedhika to Svargārohanika Parvans.

The Strī, Śānti, and Anuśāsana Parvans are not represented. See A. Holtzmann, *Das Mahābhārata*, II, 1 seq., III, 46 seq. R. v. Roth, *Verzeichniss Indischer Handschriften der Kgl. Univ. Bibl. Tübingen*, p. 23.

It begins:—śuklaṃbaradharam viṣṇuṃ śaśivarnaṃ catur-  
bhujam | prasannavadanan dhyāyet sarvaviṅhnopaśāntaye |  
śrīmān paurāṇikas sūtaḥ kadācid raumaharṣiṇaḥ | ugraśravā  
nāma puṇyam naimiśāranyam āgamat | varttamāne śauna-  
kasya satre dvādaśavārṣike | tatrasīmān munin sarvān  
prāṇamat samprahrṣṭadhīḥ | kathāś citrā śrotukāmā munayas



sūtanandanam | paripapraccha tam sa<sup>1</sup> t<sup>1</sup>an papracchus sa  
 ca kauśalam | abhinandya samāsinās tam āhus saṁśritā-  
 sanam | kuta ayasi ko deśas tvayā carita ity api | vipraṇ  
 sa prāha supritān tatragacchan yadrecchaya | sarpasatram  
 yatra rājā cakāra janamejanah (*sic*) | yā vaiśampāyanāt tatra  
 śuśrīva janamejayaḥ | kathās tā Vyāsakathitās tv a[*u*]śrauṣaṇ  
 bhāratāśritāḥ | parārddhyāni parikramya tīrtthāny āyatanāni  
 ca | s[*y*]amantapañcakan nāma tam deśam gatavān aham |  
 kurūṇām pāṇḍavānāṁ ca sarveṣāṁ ca mahābhṛtām | bhavatām  
 vividham (?) tasmad didīkṣur aham āgataḥ | śrotuṁ kim  
 icchathety uktā munayas sūtam abruvan | pāriksitena  
 Vyāsoktā yā vaiśampāyanāc chrutāḥ | tāḥ kathā śrotum  
 icchāmo mahābhāratasaṁjñitāḥ | *etc.*

F. 2:—iti śrīmahābhāratasaṁgrāhe Maheśvarakṛte saṁ-  
 bhavaparvaṇi vaidodaṁkacaritan nāma prathamoddhyāyaḥ ||

F. 10b:—iti śrīmahābhāratasaṁgrāhe duṣyantacaritan  
 nāma aṣṭamoddhyāyaḥ ||

F. 21b:—iti śrīmahābhāratasaṁgrāhe bakavadho nāma  
 pañcadaśoddhyāyaḥ ||

F. 26:—iti śrībhāratasaṁgrāhe pañcendropākhyānan  
 nāma aṣṭādaśoddhyāyaḥ ||

F. 32 (end of the I<sup>st</sup> Parvan):—iti śrīmahābhārata-  
 saṁgrāhe saṁbhavaparvaṇi mandapālacaritan nāma pañca-  
 vīṁśoddhyāyaḥ ||

F. 44 (end of the II<sup>nd</sup> Parvan):—iti . . . sabhāparvaṇi  
 Pāṇḍavadyūtaparājayo nāma aṣṭamoddhyāyaḥ || śrīkṛṣṇāya  
 namaḥ || sabhāparva samāptam || hariḥ om || hariḥ om ||

F. 54:—iti . . . āraṇyaparvaṇi Nalacaritasamāptir māma  
 aṣṭamoddhyāyaḥ ||

F. 81b (end of the III<sup>rd</sup> Parvan):—iti . . . āraṇyaparvaṇi  
 araṇiharaṇan nāma dvātrimśoddhyāyaḥ ||

F. 95 (end of the IV<sup>th</sup> Parvan):—iti . . . virāṭaparvaṇi  
 uttarābhīmanyuvivāho nāma daśamoddhyāyaḥ || śrīkṛṣṇāya  
 namaḥ || virāṭaparvaṁ samāptam ||

F. 104 (end of the V<sup>th</sup> Parvan):—iti . . . udyogaparvaṇi  
 rathasaṁkhyāṇibopākhyānan nāma daśamoddhyāyaḥ ||

<sup>1</sup> Doubtful reading. Read tam papracchus te?

F. 110b (end of the VI<sup>th</sup> Parvan):—iti . . . bhiṣmaparvaṇi  
bhiṣmaśaratalpaśayanana nāma saptadaśoddhyāyaḥ ॥

F. 146 (end of the VII<sup>th</sup> Parvan):—iti . . . droṇaparvaṇi  
droṇavadho nāma aṣṭādaśoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥  
droṇaparvaṇi samāptam ॥

F. 160 (end of the VIII<sup>th</sup> Parvan):—iti . . . karṇaparvaṇi  
karṇavadho nāma ekādaśoddhyāyaḥ ॥ . . . karṇaparva  
samāptam ॥

F. 169b (end of the IX<sup>th</sup> Parvan):—iti . . . śalyaparvaṇi  
saptamoddhyāyaḥ ॥ . . . śalyaparvaṇi samāptam ॥

F. 173b (end of the X<sup>th</sup> Parvan):—iti . . . gadāparvaṇi  
tritiyoddhyāyaḥ ॥ gadāparvaṇi samāptam ॥

F. 176 (XI<sup>th</sup> Parvan):—iti . . . sauptikaparvaṇi pratha-  
moddhyāyaḥ ॥

F. 178 (end of the XII<sup>th</sup> Parvan):—iti . . . aiśikaparvaṇi  
samāptam ॥ hariḥ om śubham astu ॥

F. 190b (end of the XIII<sup>th</sup> Parvan):—iti . . . āśvame-  
dhikaparvaṇi daśamoddhyāyaḥ ॥ . . . āśvamedhikaṇi samā-  
ptam ॥

F. 194b (XIV<sup>th</sup> Parvan):—iti . . . āśramavāsike parvaṇi  
caturtthoddhyāyaḥ ॥

F. 197 (XV<sup>th</sup> Parvan):—iti . . . mausalaparvaṇi dvitīyo-  
ddhyāyaḥ ॥

F. 198b (XVI<sup>th</sup> Parvan):—iti . . . mahāprasthānike par-  
vaṇi prathamoddhyāyaḥ ॥

It ends (f. 201):—iti śrīmahābhāratasaṃgrāhe svargāro-  
hanike parvaṇi dvitīyoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ sītā-  
lakṣmaṇabharataśatrughmahanumatsametaśrīrāmacandrāya  
namaḥ ॥ śrī - umāpataye namaḥ ॥ hariḥ om ॥ śubham  
astu śrīgurubhyo namaḥ ॥ karakṛtam aparādham kṣantum  
arhanti santaḥ ॥ pramathināmasaṃjñāyām śaradī prāpnu-  
vaty api ॥ cāpaṃ haṃse dakṣiṇākhyāyane pakṣe site tathā ॥  
aṣṭāviṃśākhyake hy anhi somavāsarasamyute ॥ svātītāra-  
samāyukte daśamyām minalagnake ॥ śravaṇāt sarvapāpa-  
ghnaḥ paṭhanān muktidaṃ śubham ॥ lekhanāt śrīpradaṃ  
sammyak mahābhāratasaṃgrāham ॥ Rāmakṛṣṇasya putreṇa  
Raghunāthena dhimatā ॥ rāmabhaktena viduṣā likhitam  
bhadram astu vaḥ ॥ kṛṣṇāya vāsudevāya devakinandanāya

ca | rukmipīsatyabhāmābhyāṃ sevītāya namo namaḥ | śrī-  
gurubhyo namaḥ ||

## 72.

WHISH No. 72.

*Size:*  $12\frac{5}{8} \times 1\frac{5}{8}$  in., (1) + 106 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated December 1828. The MS. may be about 50 years older.

*Character:* Grantha. The leaves are numbered by letters: ka (= 1), kha, ga . . . ha, la, kṣa (= 35), kya (= 36), khya . . . kṣya (= 70), kra (= 71), klra . . . lra (= 104), kṣra (= 105). This foliation begins from the second leaf.

The *Bṛhatsaṃhitā* of Varahamihira, or the *Varāhasaṃhitā*, with a Commentary (*Saṃhitāvivṛti*) by *Bhaṭṭolpalā*. A fragment only, extending from III, 1 to XXVI, 8.

It begins:—athādityacāro vyākhyāyate | āśleṣārddhā(d) dakṣiṇam uttaram ayanam raver ddhaniṣṭhādyam nūnam kadācid āsīd yenoktam pūrvasāstreṣu raver ādityasya āśleṣārddhā(d) dakṣiṇam ayanam tathā dhaniṣṭhādyam uttaram ayanam, etc.

F. 8:—iti Bhaṭṭolpalaviracitāyām saṃhitāvivr \*\* ditya-  
cāras tṛtīyoddhyāyaḥ |

F. 51:—iti Bhaṭṭolpalaviracitāyām saṃhitāvivṛitan  
śukracāro navamoddyāyaḥ ||

It ends:—dantair unāgā gohayādyāś ca lomnā hemnā  
bhūpās sikthakena dvijādyām tadvaśa \*\*\* \*\* (blank)  
śeṣadravyāṇy ātmarūpasthitā[nā]ni nāgā hastinaḥ dantair  
hanti dantaḥ romnā gohayānyām go (sic) ||

## 73.

WHISH No. 73.

*Size:*  $12\frac{1}{2} \times 1\frac{5}{8}$  in., (1) + 155 + 39 + 30 + (1) leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry December 1828'. The MS. may be about 50 years older.

*Character:* Grantha.

(1)

The *R̥gveda-Prātiśākhya*, by *Saunaka*, the text (ff. 1—33), followed by the text together with a Commentary, called *Pūrṣadurṛtti* (ff. 34—155). This MS. and its relation to the MSS. of Uvaṭa's Commentary used by Professor Max Müller in his edition and translation of the *R̥gveda-Prātiśākhya* have been fully discussed by Prof. Eggeling. See *Rig-Veda-Pratiśakhya, das älteste Lehrbuch der vedischen Phonetik. Sanskrittext mit Übersetzung und Anmerkungen herausg. von Max Müller* (Leipzig 1869), Einleitung, pp. 22—32. As Prof. Eggeling states, the name of Uvaṭa is not mentioned in this Commentary, which differs considerably from Uvaṭa's Commentary as known to us, and probably contains an older and more authentic interpretation of the *Prātiśākhya*, than that of Uvaṭa (*l. c.*, p. 23 seq.). A complete collation of the text given by this MS., and an edition of this Commentary would be very desirable, though the MS. is unfortunately incomplete. The text breaks off after XVI, 52 in Prof. Max Müller's edition, while the Commentary only reaches to the end of the tenth Paṭala.

The text begins:—*aṣṭau samānākṣarāṇy āditas tataś catvāri sandhyakṣarāṇi | ete svarā iparo dīrghavat pluto-nusvāro vyañjanam vā svarō vā | etc.*

The text ends (f. 33b):—*ā yaḥ paprau viśvāsāṁ ca tā r̥cotra nidarśanam || 52 | gāyatri pūrauṣṇik catuspādam manye dvādaśa || iti chandovicitau prathama āditoṣṭādaśa-ṭaḥ || hariḥ om |*

The Commentary begins (f. 34):—*aṣṭau samānākṣarāṇy āditaḥ varṇasamāmnāyasyāditoṣṭākṣarāṇi samānākṣarasamjñāni veditavyāni | etc.*

It ends (f. 155):—*iti pā(r̥ṣa)davṛttau kramapaṭalan nāma dvādaśam samāptam || śrīguru° etc.*

(2)

Short treatises, a kind of Appendices to the *Prātiśākhya*, on the *R̥gveda-Saṁhitā*, viz.,

- (1) the *Rksarvaśamānam* by *Nāgadeva*, son of *Yajñanārāyaṇa* (ff. 1—5);
- (2) the *R̥gvilāṅghyalakṣaṇa* by the same author (ff. 5—8b);
- (3) The title of this tract (ff. 9—15) is not given;
- (4) *Pudāntulīpinī* (ff. 15—17);
- (5) *Trisandhālakṣaṇa* (f. 17);
- (6) *R̥ksaṃkhyā* (ff. 17b—18);
- (7) *Avanadīpa* (f. 18);
- (8) *Nāntasaṃgraha*, or *Nāntalakṣaṇa*, by *Śeṣanārāyaṇa* (ff. 19—21b);
- (9) *Tāntalakṣaṇa*, or *Tapara*, or *Tāntasaṃgraha* (f. 22);
- (10) *Naparavyākḥāna*, a Commentary on No. 8 (ff. 23—35);
- (11) *Taparaṭīkā*, a Commentary on No. 9 (ff. 35—39).<sup>1</sup>

The first treatise begins:—praṇamya praṇatābhīṣṭapradātāraṃ patim śriyaḥ | bahvrcānāṃ subodhāya śam[m]ānaṃ kriyate laghu | visarjanīya ākārapūrvako ghoṣavatparaḥ | vyañjanasprkechasaparo lupyate saṃhitākṣaṇe | yeṣu varṇakramāt tāni pravakṣyāmi padāny aham | nānāpadatvam aṅgyānām (read iṅgyānām?) pūrvabhāgaḥ tv ava[t]grahaḥ | nimittaṃ grhyate yat tat padam evātra lakṣaṇe | prathamāś ca dvitīyāś ca hitvā vargyās traya[h]ś trayaḥ | antasthāś ca hakāraś ca ghoṣavantaḥ prakīrtitāḥ | iti paribhāṣā || *etc.*

It ends (f. 5):—Yajñanārāyaṇākhyasya yajvanah priyasūnūnā śamānaṃ sādhu savyākhyam Nāgadevena nirṃmitam || iti rksarvaśamānaṃ samāptam ||

Then the *Vilāṅghyalakṣaṇa* begins:—hariḥ om | śuddha-sphaṭikasamkāśam puṇḍarīkanivāsinaṃ | dātāraṃ sarva-vidyānāṃ hayagrīvaṃ upāśmahe | Yajñanārāyaṇāt sūrer utpannas somayājinaḥ | Nāgadevo vadiṣyāmi vilāṅghyāni padāny aham | *etc.*

It ends (f. 8b):—proktaṃ yathā tathā vāpi prītyā bālakaḥkṛivat | mayoktāny ṛgvilāṅghyāni varṇakramata eva tu | vilāṅghyalakṣaṇaślokā aṣṭāṣaṣṭir udīritāḥ | vilāṅghyalakṣaṇam samāptam ||

<sup>1</sup> Compare the similar treatises on the Black Yajur Veda, No. 25 (a).

The next treatise begins (f. 9):—*ṛtvig yajñeṣu kaṁ viśvaṁ devyā vṛttapurohitau | devaṁ yastho hotṛśabdo ṛtvikśabdo ṛkāravat | marutān tvāraracchevas samudrasyeva varmmanā | asyendretthā sato viṣṇuḥ | pūrveṣu mahimā bhavet | etc.*

It (?) ends (f. 15):—*atrā tadvahethe ye devāso ati vāyo ūti devānām itva vellām varjam ||*

Then begins the *Padāntadīpinī*:—*hariḥ om | bhūteśopi prasādārtthi yasyābhūtipurāntakaḥ | kārūnyanidhaye tasmai gaṇādhipataye namaḥ | 1 | maṇiṣiteṣu sarveṣu bhāsatān nas sarasvatī | viśvaprakāśini śasvat kumudeṣv iva kaumudī | 2 | ṛgvedapāthe Śākalyadṛṣṭe tadvartmanā kṛtīm | padāntadīpinīm nāmnā karomy artthānubandhinīm | 3 | . . . āloeya Śaunakaproktāṁ prātiśākhyāṁ prayatnataḥ | vivṛṇomy atimūḍhopi mūḍhānugrahakāṁkṣayā | 5 |*

It ends (f. 17):—*teṣu koṣṭheṣu gaṇite padajāte varāṭakaiḥ pademgyoṣmāntamānān nirṇayo bhavati ddhruvaṁ | śabdāḥ padā bhadhā bhūyad iti sarvaṁ sumangalam ||*

Then begins the *Trisandhālakṣaṇa*:—*hariḥ om | trisandhālakṣaṇam | vargam vadet kaścana tañ ca sarve pādam dvitīyasya sa cāpi sarve | sarve punaḥ pūrvavad eva vargam kramam dvitīyasya vadet sa te ca | etc.*

It ends (f. 17b):—*trisandhālakṣaṇam samāptam ||*

This is followed by the two small treatises, the *Ṛksamkhyā*, ending on f. 18:—*ṛksamkhyā samāptā | hariḥ om ||*, and the *Avarṇadīpa*, which begins:—*guruṁ gaṇābdhin nikhilāptavāṇmayam praṇamya saṁsārasamudratārakam | padādyavarṇāvagamāya vacm(y) reām avarṇadīpākhyam aham sulakṣaṇam ||*

Then follow the *Nāntasamgraha*, and the *Tāntasamgraha*, (ff. 19—22b), and Commentaries on these two treatises (ff. 23—39).

F. 19 begins:—*praṇamya garuḍārūḍham harin nīlabhrasannibham | Śeṣanārāyaṇākhyena lakṣaṇam kriyate mayā | etc.* F. 21b:—*iti nāntasamgrahas samāptaḥ ||*

F. 22b:—*ūsyam (?) evaṁ natāntākhyam lakṣaṇam samudirītam | iti taparam samāptam | F. 35:—naparavyākhyānam samāptam || F. 39:—iti tapari(read tapara)ṭikā samāptā ||*



(3)

Some more treatises of the same kind, viz.

- (1) *Paribhāṣā* (?) (f. 1);
- (2) *Āvarṇīlakṣaṇa* (ff. 1—3);
- (3) *Āvarṇīlakṣaṇa* (f. 3);
- (4) *Āvarṇīvyākhyāna*, a Commentary on No. 2 (ff. 3b—24);  
and
- (5) *Āvarṇīvyākhyāna*, a Commentary on No. 3 (ff. 24—30b).

Compare the *Saptalakṣaṇa* above No. 25(a).

F. 1 begins:—*guruṃ guṇābhdhin nikhilāptavānmayam pra-*  
*namya saṃsārasamudratārakam | padādyavarṇāvagamāya*  
*vacmy reṇam avarṇadipākhyam aham sulakṣaṇam | etc.* (like  
the 'Āvarṇadīpa' above p. 96, l. 23). But it ends (on the  
same page):—*iti paribhāṣā samāptā ||*

F. 3:—*avarṇīlakṣaṇam samāptam || śrīdakṣiṇāmūrttaye*  
*namaḥ ||*

F. 3b:—*āvarṇīlakṣaṇam samāptam ||*

F. 24:—*avarṇīvyākhyānam samāptam ||*

Then the Commentary on the *Āvarṇīlakṣaṇa* begins:—  
*ākārasaṃgrahavyākhyām svayam eva karoti ca | asmin*  
*lakṣaṇepi prātipādikagrahaṇam sarvārtham sarvatra | etc.*

It ends:—*ākārādīpadānān tu spaṣṭāya pratipāditam |*  
*yathāmati hṛdi prītyādhā(ra)ṃ vidvajjanais sadā || hariḥ om ||*  
*āvarṇīvyākhyānam samāptam || śrīmahātripurasundaryyai*  
*namo namaḥ || ... śrīmahādevyai namo namaḥ ||*

74.

WHISH No. 74.

*Size:*  $12\frac{5}{8} \times 1\frac{5}{8}$  in., (2) + 256 + (1) leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Smṛtimuktāphala*, by *Vaidyanātha Dikṣita* of the  
*Vādhūla* family; Pariccheda I: the *Varṇāśramaadharmanirū-*  
*paṇa*. See Burnell, Tanjore p. 134.

It begins:—śuklāmbaradharaṃ viṣṇuṃ śaśivaraṇaṁ catur-  
bhujam | prasannavadanaṁ dhyāyet sarvavighnopaśāntaye ||  
amke vihāriṇam anukṣaṇam adriyāyās taṁ kevalam kaḷa-  
bham atbhuṭam āśrayāmaḥ | nityam ya eṣa bahubhir-  
nnijasevakānāṃ pratyūhapuṅjakabalaiḥ paritoṣam eti | pā-  
rāvatividhimukhāvalisaudhapaṅkter mmāyāvihīnajanamā-  
nasarājahamsam | yogeśvarair api vimśya nijasvarūpā  
vāti(read vāpi?)śvari diśatu me vacasāṃ samrddhim | śara-  
bham upaimi sādhu sevyam sadayam kaṁcana devatāvi-  
śeṣam | ... daśakaṇṭharūpaṃ vande daśasyandana nanda-  
nāmi (read °syandanaṁ namāmi?) | Vaidyanāthāddhvarinā-  
madāso Vādhūlavamaśajah | smṛtimuktāphalan nāma kurute  
sārasaṁgrahaṃ || uruvistaradharmmaśāstravārdher upalab-  
dher mmahatā pariśrameṇa | śravaṇeṣu nidhiyatāṃ kim  
anyaiḥ smṛtimuktāphalam ekam eva satbhiḥ | kva nu vi-  
śakalitan tu dharmmaśāstraṃ kva ca punar ākalane mama  
pravṛttiḥ | sa(ka)lamatijuṣas tathāpi santas satatam idaṃ  
mama sāhasam sahaṇtāṃ | tatrādan dharmmapramāṇāni  
nirūpyante | Manuḥ | vedokhilo dharmmamūlaṃ | etc.

F. 10b:—atha smṛtikartṭrīrūpaṇam | F. 11b:—atha  
dharmmadeśāḥ | F. 21b:—atha sṛṣṭiḥ | F. 36:—iti yaja-  
naṃ || atha yājanaṁ nirūpyate | F. 39:—ity addhyayanaṃ |  
athāddhyāpanam | F. 63:—iti dānaṃ | atha pātranirūpa-  
naṃ | F. 78b:—atha kṣatriyadharmmaḥ ||

F. 86:—iti brāhmaṇaśraīṣṭhyam | atha jātivivekaḥ |  
F. 111:—iti yajñopavītanirmmāpādi || atha daṇḍadhāraṇam |  
F. 149b:—iti snātakadharmmaḥ | atha vivāhaḥ | F. 170:—  
atha brāhmaṇādivivāhabhedāḥ | F. 195:—garbhīṇādharm-  
maḥ | F. 196b:—atha vidhavadharmmaḥ | F. 201:—iti  
strīdharmmaḥ || gr̥hasthadharmmān āha Dakṣaḥ | F. 209b:—  
atha yatīdharmmaḥ | F. 224b:—atha gurvādinirūpaṇam |  
F. 245:—atha bhikṣācāryā |

It ends:—Vyāsaḥ | mokṣāśramaṃ yaś carate yathoktaṃ  
śucis saṃ (read san) saṃkalpitabuddhiyuktaḥ | anindhanaṃ  
jyotir iva praśāntaṃ ya (read sa) brahmabhāvaṃ śrūyate  
(read śrayate) dvijātir iti<sup>1</sup> | iti Vaidyanātha - Dikṣita-

<sup>1</sup> See Mahābhārata XII, 192, 6.

viracite smṛtimuktāphale varṇāśramadharmmanirūpaṇa  
nāma prathamah paricchedah || hariḥ om | śṛigurubhyo  
namah ||

75.

WHISH NO. 75.

*Size:*  $11\frac{1}{2} \times 1\frac{3}{4}$  in., (1) + 79 leaves, 7 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'December 1828.' The MS. may be about 50 years older.

*Character:* Grantha.

The *Gṛhyavṛtti*, a Commentary on the *Khādīra-Gṛhyasūtra* or *Drāhyāyana-Gṛhyasūtra* of the *Sāmaveda*, by *Rudraskandha*. It is incomplete, ending at the end of III, 4. For other MSS. of this work. see Burnell I. O. p. 56. See also Oldenberg, S. B. E. xxix, pp. 371 *seqq.*

It begins:—athāto grhyākarmṇāni | athānantaram | kas-  
mād anantaram deva savitar ityādīmantravacchākhāddhya-  
yanānantaram yattetta nādhītavedasya mantraparijñānāt<sup>1</sup>  
vakṣyamāṇeṣu vākyeṣu karmṇānuṣṭhānayogyatayā pratipa-  
tūm aśakyam atas tadanantaram iti gamyate | *etc.*

The first Paṭala ends (f. 36 b):—pañcamah khaṇḍah ||  
iti Rudraskandhakṛtāyām grhyavṛttau prathamah paṭalah ||

The II<sup>nd</sup> Paṭala (5 Khaṇḍas) ends f. 65.

It breaks off at the end of the 4<sup>th</sup> Khaṇḍa of the  
III<sup>rd</sup> Paṭala:—sthālipākasya pūrṇapātram yathotsāhani-  
vṛtyarttham | carutantraprakṛtir ayam homah || tritīyasya  
paṭalasya caturtthah khaṇḍah || navamīm daśamīm vānva-  
ṣṭakyaṁ || hariḥ om || śubham astu | *etc.*

76.

WHISH NO. 76.

*Size:*  $18\frac{5}{8} \times 2$  in., (1) + 132 + (1) leaves, from 9 to 11 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated '5<sup>th</sup> January 1830 Tellicherry.' The MS. may be about 50 or 80 years older.

*Character:* Grantha.

<sup>1</sup> Read with Ind. Off. MS.: yatonadhītavedasya mantraparijñānāt.

Four Khapḍas of the *Sūtasamhitā* of the *Skanda - Purāṇa*, viz., the *Śivamāhātmyakhaṇḍa* in 13 Adhyāyas (ff. 1—24), the *Jñānayogakhaṇḍa* in 20 Adhyāyas (ff. 24—48b), the *Muktikhaṇḍa* in 9 Adhyāyas (ff. 48b—68b), and 43 Adhyāyas and part of the 44<sup>th</sup> Adhyāya of the *Yajñavalkyakhaṇḍa* (ff. 68b—132b).

It begins:—gurave sarvalokānām bhiṣaje bhavaroginām |  
nidhaye sarvavidyānām | śrīdakṣiṇāmūrttaye namaḥ | aiśva-  
ram paramatatvam ādimaddhyāntavarjjitam | ādhāraṃ  
sarvabhūtānām (a)nādhāram avikriyam | anantānandabodhām-  
bunidhim atbhatavibhramam | ambikāpatim iśānam anīśam  
praṇamāmy aham || satrāvasāne munayo viśuddhabhṛdayā  
bhīṣam | naimiṣiṃ mahātmānam āgatam Romaharṣaṇam |  
drṣtvā yathārham sampūjya prasannendriyamānasāḥ | pa-  
pracchus samhitām enām Sūtam paurāṇikottamam | evam  
pṛṣṭo munīreṣṭhaiḥ Sūtas sarvārthadāyinam | mahādevam  
mahātmānam dhyātvā Vyāsaṃ ca bhaktiḥ | samāhitamanā  
bhūtvā vilokya munisattamān | vaktum ārabhate Sūta(h) sam-  
hitām vedasammitām | śrī-Sūtaḥ | brāhman purāṇam pratha-  
mam dvitīyam pātmam ucyate | tṛtīyam vaiṣṇavam proktam  
caturtham śaivam ucyate | tato bhāgavatam proktam  
bhaviṣyākhyān tataḥ param | saptaman nāradyāṃ ca  
mārkkandeyān tataḥ param | āgneyam navamam paścāt |  
brahmakaivarttam eva ca | tato laṃgaṃ ca vārāhan tata  
skādam anuttamam | vāmanākhyān tataḥ kaurmnam  
matsyan tatparam ucyate | gāruḍākhyān tataḥ proktam  
brahmāṇḍan tatparam viduḥ | granthatas tu caturllakṣam  
purāṇam munipuṃgavāḥ | etc.

F. 24:—iti skānde purāṇe sūtasamhitāyām śivamāhātmya-  
khaṇḍe trayodaśodhyāyāḥ ||

F. 132:—iti yajñavalkyakhaṇḍe tricātvarīṃśodhyāyāḥ ||  
Sūtaḥ | athātas sampravakṣyāmi dravyaśuddhim samā-  
sataḥ | etc.

It breaks off (f. 132b) in the middle of the 44<sup>th</sup> Adhyāya  
with the following words:—śuddhyā[śu a]śuddhavat bhāti  
śarīrādes tu cetanaḥ | vyavahāre yathā candro niścalopi  
calaty api |

WHISH No. 77.

*Size:*  $12\frac{1}{4} \times 1\frac{1}{4}$  in., (1) + 190 + (1) leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

*Character:* Grantha.

The *Ratnāpaṇa*, a Commentary, by *Kumārasvāmin*, son of *Mallinātha*, and younger brother of *Kolācala Peddācārya* (?), on *Vidyānātha's Pratāparudra* in 9 Prakaraṇas. Cf. Burnell, Tanjore p. 56 sq., and Wilson-Mackenzie (1882) p. 161.

It begins:—kalyāṇāni karotu kaścana pumān arddhām-gadantāvaḷo gaṇḍābhogavilolupān aliṅgaṇān karṇāṇcalaiś cālayan | yatpādāmburuhāvalambaśaraṇāḥ pūrve pumāṁsas traya(s) trailokyasthitisargasamḥrtividhau nirvighnasiddhodyamāḥ | vastukalyāṇadan divyam astu nārīnarātmajam | svopajñam vāṇmayam yasya vihāragrhavedikā | \*\* ṇim (read vāṇim)<sup>1</sup> kāṇabhujim ajigāṇad avāśāsīc ca vaiyyāsikim antas ta(n)tram aramsta pannagagavikumbheṣu cājāgarat | vācām ācakalad rahasyam akhilam yaś cākṣapādasphurām lokebhūd yadupajñam eva viduṣām saujanyajanyam yaśaḥ | [s]triskandhaśāstrajaladhīm culukikurute sma yaḥ | tasya śrī-Mallināthasya tanayojani tādrīśaḥ | kolācalapeddāyāryyaḥ (read Kolācala-Peddācāryaḥ?) pramāṇapadavākyapārādīśvā yaḥ | vyakhyātanikhilāśāstrāḥ prasaṅgakarttā ca sakalavidyāsu | tasyānujanmā tadanugrahāptavidyānavadyo vinatāpana-mmraḥ | svāmī vipaścid vitanoti ṭikām pratāparudrīyarahasyabhettṛim | puṇyaślokaḡoktiśāṇakaṣaṇād uttejanālam-bhitam sañjagrāha rasādiratnanicayam vidyāvināthaḥ purā sohan tad vyavahārahetum adhunā kiñcit karomy āpaṇan tatrānugrahamūlyatobhilaṣitam grṇhantu dhanyā janāḥ | yady asti gūḍham akhilam śaktyā tat tat prakāśyate | nā-mūlam likhyate kiñcit nānapekṣitam ucyate | atha tatra-bhavān Vidyānāthanāmā mahākavir alaṃkāraśāstram āra-bhamāṇaḥ, etc.

<sup>1</sup> See Mallinātha's Introd. to his Comm. on the Raghuvamśa.

F. 46:—iti pratāparudravyākhyāne ratnāpaṇākhyāne kāvyasvarūpaṇaṇ nirūpaṇaṇ nāma dvitīyaṇ prakaraṇaṇ ॥

F. 139:—pratāparudravyākhyāne ratnāpaṇākhyāne guṇaṇ nirūpaṇaṇ nāma ṣaṣṭhaprakaraṇaṇ ।

It ends:—vistarabhīrubhir uparamyata iti sarvaṇ ava-dātaṇ ॥ iti pratāparudriyavyākhyāne ratnāpaṇākhyāne miśraḷampkāraṇ nirūpaṇaṇ nāma navamaṇ prakaraṇaṇ ॥ pratāparudriyavyākhyānaṇ samāptaṇ ॥ śrīguru°, etc.

## 78.

### WHISH No. 78.

*Size:*  $12\frac{5}{8} \times 1\frac{5}{8}$  in., 94 + 57 + 86 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

*Character:* Grantha.

### (1)

The *Bhāṣyaratnaprabhā*, or gloss on *Śaṅkara's* Commentary to *Bādarāyaṇa's Vedānta-Sūtras*, by *Govindānanda*, with Notes (ff. 1—69). It is incomplete, containing only the portion corresponding to Vol. I, pp. 1—90 in the edition of the *Vedānta-Sūtras*, published in the *Bibliotheca Indica* (Calcutta 1863). In the margin of f. 1 the title '*Tātparyyabodhinī*' is given, and Mr. Whish states (f. 69): "Here ends the *Tātparyyabōdhiṇī*. This appears to be annotations on the *Sūtra Bhāṣyam* of *Sankara Āchāryya*". See below No. 93.

It begins:—yam iha kāruṇikaṇ śaraṇaṇ gato hy arisa-hodara āpa mahat padaṇ । tam aham āśu hariṇ varam āśraye janakajāṇkam ana(n)tasukhākṛtiṇ । Vibhīṣaṇorisaho-daropity anvayaḷ (i) śrīgauryyā sakalārthhadan nijapadāṇ-bhojena muktīpradaṇ prauḷhaṇ vighnavanaṇ harantaṇ anaghaśrīduṇḍitūḷḍāsinaṇ vande carṇmakapālikopakaraṇai(r) vairāgyasaukhyāt paraṇ nāstīti pradiśantaṇ antavidhuram śrīkāśīkeśaṇ śivaṇ । pradiśantaṇ upadiśantaṇ । yatkrpāla-vamātreṇa māko bhavati paṇḍitaḷ । vedaśāstraśarirāntāṇ vāṇiṇ viṇākaiṇ bhaje । kāmākṣīdugdhapracurasurasu-



tanu<sup>1</sup> prājyabhojyātipūjyaśrigaurināyakābhitprakaṭana - Śi-  
varāmāryya-labdh[v]ātmabodhaiḥ śrīmat-Gopālagirbhiḥ pra-  
kaṭitaparamādvaitabhāsas[t]mitāsyā - śrīmat-Govindavāṇica-  
raṇakamalago nirvṛtohaṃ yathāliḥ | mokṣapuryyāṃ śrī-  
kāñcēyāṃ śrīkāṃakṣyā dattaṃ pāyasam devair api stutaṃ  
prājyaṃ sampūrṇaṃ prakṛṣṭājyayuktaṃ vā yat bhojyaṃ  
anna(m) tenātipūjyāś Śivarāmayogīnaḥ kiñca śivaś cāsau rā-  
maś ceti svanāmnā śrigaurināyakayor abhedam prakaṭayanti  
tebhyo gurubhyo labdha ātmabodho śrīmat-Gopālasarasvatī-  
bhiḥ tair ity artthaḥ Śaṅkaraṃ bhāṣyakṛtaṃ prapamya Vyā-  
saṃ hariṃ sūtrakṛtaṃ ca kurve śrībhāṣyatīrtthe parahamsatu-  
ṣṭyai vāgjalabandhacchidam abhyupāyam (°) atra bhāṣye, etc.

F. 20:—prathamavarṇakaṃ ||

F. 32:—caturttthavarṇakaṃ || prathamāsūtraṃ samāptaṃ ||

It ends:—ātmaniścayāt ān moryyādāyāṃ pramāṭṛtvasya  
kalpitatvepi pratyakṣādiviśayāvādhiāt prāmāṇ(y)am iti bhā-  
vaḥ || om rāmanāmnī pare dhāmni kṛtsnāmnāyasaman-  
vayaḥ kṛyātātṛparyabādhenā sādhiṭaś śuddhabuddha-  
ye || śrigurubhyo namo namaḥ, etc.

(2)

The *Bahṛcabrahmaṇopaniṣadvivaraṇa*, or *Aitareyopani-  
ṣadbhāṣya*, i. e. the Commentary on the *Aitareya-Upaniṣad*,  
by *Śaṅkara* (ff. 70—94b). Printed in the Bibliotheca Indica,  
vol. VII, Calcutta 1850.

It begins (f. 70):—om parisamāptaṃ karma saḥāpara-  
brahmaviśayavijñānenaiṣā karmmaṇo jñānasahitasya parā  
gatir ukthavijñāna[sa]dvāreṇa[no]pasamhṛty etat (read °sam-  
hṛtāitat?) satyaṃ brahma prāṇākhyam etc.

It ends (f. 94b):—asmāt lokād utkrammyāmuṣmin loke  
sarvān kāmān āptvāmṛtas samabhavas samabnavat ity upa-  
stam (?) iti || iti śrī-Govindabhagavatpūjyapādaśiṣyasya śrī-  
matparamahamṣaparivṛājākācāryasya śrīmac - Chāṅkara-  
bhagavataḥ kṛtau bahṛcabrahmaṇopaniṣadvivaraṇaṃ sam-  
pūrṇaṃ || gurubhyo namaḥ || aitareyopaniṣatbhāṣyaṃ sa-  
māptaṃ ||

<sup>1</sup> For dugdhapracura the metre requires — — — — —. The Edition  
reads °dattadugdhapracurasuranuta°.

(3)

The *Kauṣītaka*, or *Śāmbavya Gṛhyasūtra* (ff. 1—23). This is the MS. K. discussed by Prof. Oldenberg in his edition of the Śāṅkhāyana-Gṛhyasūtra. See Indische Studien, vol. XV, p. 4 seq.; Sacred Books of the East, vol. XXIX, p. 6 seq.

It begins:—utthāya prātar ācamyāhar aha svāddhyāyam adhiyātādya no deva savitar iti dve, *etc.* (see Śāṅkhāyana-Gṛhyasūtra I, 4).

F. 12 b, 13:—iti kauṣītakagrhye prathamoddhyāyaḥ ||

F. 19:—iti kauṣītakagrhye dvitīyoddhyāyaḥ || śrīguru°... piṇḍapitṛyajñe aparāṇhe amāvāsyāyām, *etc.*

F. 21:—iti kauṣītakagrhye piṇḍapitṛyajñavidhiḥ ||

The last chapter contains Mantras with accents (the udātta only being marked by the sign ~ placed on the top of the letters), beginning:—āyuṣyaṃ varceśyaṃ rāyāspōśaṃ aūtḥhidam | idāṃ hiraṇyaṃ vārceśvaj jāitrāyā viśatād māṃ || 1 | (See Mantrapāṭha, II, 8; Āśv. Gṛhy. III, 8, 21.)

It ends (f. 23):—priyāṃ mā kuru devēṣu priyaṃ mā brahmaṇe kuru | priyāṃ viśveṣu bhūtēṣu māyi dhehi rucā-rucaṃ || hariḥ om *etc.*

(4)

A metrical Commentary on the *Kauṣītaka* or *Śāmbavya Gṛhyasūtra* (ff. 24—57). See the preceding number.

It begins (f. 24 = f. 1):—natvā Kauṣītakācāryyaṃ Śāmbavyaṃ sūtrakṛttamaṃ | guhyaṃ tadyaṃ samkṣīpya vyākhyāyai bahuvismṛtaṃ | yathākramaṃ yathābodhaṃ pañcāddhyāyasamanvitaṃ | vyākhyātaṃ vṛttikārādyai śrauta-smārttavicaḥṣaṇaiḥ | utthāyoṣasy athāplutya sāndhyaṃ karma samāpya ca | kurvita nityaṃ svāddhyāyam ārabhyādyaṃ na (*sic*) ity a(r)thaḥ |

F. 43 b (= f. 20 b):—grhye kauṣītakīyesmin etad uttarīyasammatā | vyākhyātā kārikārūpā pūrvāddhyāyasasañcitā (*sic*) || hariḥ om | *etc.*

It ends (f. 57 = f. 34) with the description of funeral rites (the Ekoddiṣṭa Śrāddha begins f. 55 b):—dakṣiṇārtthaṇ ca gurave dadyāt sviṣṭakṛtādy atha na (read °kṛdādya-rthena?) śiṣṭakarma samāpyāgnim upatiṣṭhec ca sanna-met || hariḥ om *etc.*

(5)

The *Āśvalāyana-Gṛhyasūtra* (ff. 1—29).

It begins:—uktāni vaitāni(kāni) grhyāṇi vakṣyāmaḥ, *etc.*

The first Adhyāya (21 Khaṇḍas) ends f. 12 b, the 2<sup>nd</sup> Adhyāya (10 Khaṇḍas) f. 17, the 3<sup>rd</sup> Adhyāya (9 Khaṇḍas) ends f. 22 b.

The fourth Adhyāya breaks off in the middle of the 12<sup>th</sup> Khaṇḍa (corresponding to IV, 8 in Stenzler's edition) with the words:—pātraṃ palāśena vapāṃ juhuyād iti vijñāyate | (IV, 8, 18 Stenzler).

(6)

The *Sarvānukramaṇī*, by *Kātyāyana*, divided into eight Aṣṭakas (ff. 30—54). Incomplete.

It begins:—agnin nava Madhuśchandā Vaiśvāmitro, *etc.*

It breaks off after Rv. X, 105:—triṣṭub antyādya gāyatrī vā || 5 || ubhau bhūtām || śrīgurubhyo namaḥ || śrīmahātri-purasundaryai namaḥ || hariḥ om śubham astu śrīgaṇā-dhipataye namaḥ ||

(7)

Lists of words, occurring in the *Ṛgveda-saṃhitā*, and offering certain difficulties with regard to Sandhi: apparently a kind of Pariśiṣṭa to the Prātiśākhya (ff. 55—86). In the margin of f. 55 it is wrongly described as 'Sarvānukramaṇī'.

It begins (f. 55):—gaṇādhipan namaskṛtya gurun devīḥ sarasvatīḥ | sandigdhaçchedanāny ukta (read uktvā) vili-khyante padāny atha | ejante ca visargānte pade ci parato yataḥ | vi-grhyā tulyarūpā syāt saṃhitā tatra saṃśayaḥ | ya rjṛā mahyam māmaha ko no mahyā aditaye yo vo mahyā abhiśanteh sakhyāya bra ba bhra udhany ūrddhva

ūṣuṇa ūtaye ubhā ūrūnanta dina bhūd ubhā u aṃśave  
nakārānte makārānte parayoś ca tavargayoḥ ntaṇāde śāt  
tulyarūpā saṃhitātrāpi saṃśayaḥ | *etc.*

It ends (f. 86b):—kaṇiṃyān | tvaṣṭā | avagra pañcadaśa |  
satyam ūcuḥ | rūpakam | ahāḥ | avenat | raṇan | akṛṇvan |  
sindhūn | atiṣṭhan | sukarmamāḥ | dharttāḥ | naḥ | avagra  
caturdaśa | iti trīṇi | ṛbhur vibhvaḥ | ṛbhuh | agmata |  
uta | agriyāḥ | vājāḥ | avagra daśa | iti dve | ānavātaḥ |  
śrīr ṇaye | gnaḥ patnibhiḥ | daivena sindhubhiḥ | ye | rā-  
jabhiḥ ||

## 79.

### WHISH No. 79.

*Size:*  $11\frac{7}{8} \times 1\frac{7}{8}$  in., (1) + 31 + 131 + (1) leaves, 8 or 9 lines on  
a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1829. The MS. may be about  
50 years older.

*Character:* Grantha, except ff. 1—67b (Parāśara-Smṛti I—IV) which  
are in Malayalam.

### (1)

The *Śaṅkarācāryacarita*, a Life of Śaṅkara, in 9 Adhyā-  
yas.<sup>1</sup> This seems to be another recension of the work  
described under the same title by Burnell, Tanjore p. 96 seq.

It begins:—gaṇeśāya namas tasmai yatprasādavivasvatā |  
pratyūhaddhvāntaviddhvaṃsaḥ kriyate bhaktakarmmaṇām |  
maḍiyarasanāraṇge naṭaneṣu samutsukāḥ | eṣā sarasvatī  
bhūyāt satām ānandadāyini | samāśritapadāmbhojajanatā-  
surapādapaḥ | *etc.*

It ends:—śrīmac-Chaṃkaradeśikasya caritaṃ stotraṃ pra-  
bodhapradan nirddagdhākḥilapāpa(ca)ndanavipinaṃ saṃ-  
kṣiptam etan naraḥ | ye śruṇvanti paṭhanti cādarayutās  
sañcintayanty anvahaṃ te labdhvā bhūvi saṃpadaṃ ca  
sakalām ante labhantemṛtaṃ || iti Śaṃkarācāryyacarite  
deśikācāryyasāyujyapṛāptir nuāma navamoddhyaḥ || hariḥ  
om || ācāryyavilāsas samāptaḥ || om |

<sup>1</sup> The author is *Gorindanatha*, according to Prof. Aufrecht.

(2)

The *Parāśarasmṛti* with the Commentary of *Mādhavācārya*, in 12 Adhyāyas.

It begins:—Manuḥ | śrutim paśyanti munayaḥ smaranti  
ca tathā smṛtim | tasmāt pramāṇam ubhayam pramitaṁ  
bhuvī | yovamanyeta te tūbhe heyaśāstrāśrayo naraḥ | sa  
sādhubhir bahiṣkāryyo nāstiko vedanindaka iti | Parāśara-  
smṛtāv asya (read asyām?) granthakṛtir vivicyate | dve kāṇḍe  
dvādaśāddhyāye ślokā aṣṭonaṣaṭsatam | etc. (See edition of  
the Parāśarasmṛti in the Bibliotheca Indica, I, p. 12 seq.)

F. 46:—vedākṣaravicāreṇa śūdraś caṇḍālatām vrajet |  
iti | madyam bahuvidham . . . agamyā bhāginyādayaḥ |  
spaṣṭam anyat | iti mahārājādhirājaparamesvaravaidikamā-  
rgapravarttakaśrīvira - Bukkaṇabhūpālasāmmrājyadhura-  
ndharasya Mādhavāmātyasya kṛte Parāśarasmṛtivyākhyāyā  
Mādhaviyavyākhyāyās saṁgrahe prathamoddhyāyaḥ || śivāya  
namaḥ ||

Adhyāya II ends f. 49, A. III f. 58b, A. IV f. 67b,  
A. V f. 70, A. VI f. 78b, A. VII f. 84b, A. VIII f. 93b,  
A. IX f. 99b, A. X f. 108, A. XI f. 119b.

Adhyāya XII ends (f. 131):—yathāddhyāyanakarmmāni  
dharmmaśāstram idan tathā | adhyetavyam prayatnena niya-  
taṁ svargagāminā || iti śrīmahārājādhirājaparamesvara-  
vaidikamārgapravarttakaśrīvira-Bukkaṇa-Mādhavāmātyasya  
kṛtau Parāśarasmṛtivyākhyāyām Mādhaviyākhyāyām dvā-  
daśāddhyāyaḥ | karakṛtam aparādham kṣantum arhantu  
santaḥ || śrīmahātripurasundaryyai namo namaḥ || hariḥ om ||

80.

WHISH No. 80.

Size:  $12\frac{1}{4} \times 1\frac{7}{8}$  in., (1) + 196 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829.' The MS.  
may be about 50 years older.

Character: Grantha.

The *Haribhaktisudhodaya* from the *Nāradya-Purāṇa*,  
with a Commentary, in 20 Adhyāyas.

It begins:—śuklāmbaradharaṃ viṣṇuṃ śaśivarnaṃ catur-  
bhujam | prasannavadanan dhyāyet sarvaviḡhnapaśāntaye ||  
gurave sarvalokānāṃ bhiṣaje bhavarogiṇāṃ | nidhaye sar-  
vavidyānāṃ śrīdakṣiṇāmūrttaye namaḥ | yasya bhāvanayā  
daityas tatāra bhavasāgarāṃ | dustaran tad ahaṃ vande  
nārasimham mahat paraṃ | sakalasañcitan duritasamtati-  
śamanadvāraḥkaprārīpsitaparīsamāptiphalakaparadevatānu-  
ddhyānalakṣaṇam maṅgaḷam anuṭiṣṭhati | ekaṃ yaj jana-  
yatiti || ekaṃ yaj janayatiti | ekaṃ yaj janayatī anekatanu-  
bhṛtsasyānny ajasraṃ mitho bhinnākāraguṇāni kaiścid api  
vā noptan na siktaṃ jalaiḥ | kālenāpi na jīryate huta-  
bhujā no dahyate klidyate nātbbhis tat sakalasya bijam  
aniśaṃ brahmābhiyan dhimahi ||

F. 10b:—iti śrīharibhaktisudhodaye savyākhyāne pratha-  
moddhyāyaḥ ||

F. 105b:—iti śrīharibhaktisudhodaye mahāpurāṇe savyā-  
khyāne ekādaśoddhyāyaḥ ||

It ends:—Śaunakādīn naīmiśiyan brahmasūnus tirodadhe ||  
brahmasūnur Nnāradaḥ || etan Nārāḍiyapurāṇaśravapaka-  
thanayoḥ phalam āha ya idam iti | ya idam śruṇuyān  
nityaṃ haribhaktisudhodayaṃ | kathayed vā sa pāpaughair  
mmukto mokṣaṃ ca gacchati || śaktyaddhyātmake tat asakṛt-  
śravapādinoktasāḍhanadvārā mokṣas siddhyatīti sarva(m)  
samañjasam || iti śrīharibhaktisudhodaye mahāpurāṇe savyā-  
khyāne viṃśoddhyāyaḥ || śrīkṛṣṇāya namaḥ || etc.

## 81.

### WHISH No. 81.

*Size:*  $12\frac{1}{2} \times 1\frac{1}{2}$  in., (1) + 110 + 86 + (1) leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated '5<sup>th</sup> January 1830 Tellicherry.'  
The MS. may be about 50 years older.

*Character:* Grantha.

### (1)

The *Vedāntasāra*, or *Vedāntasāraprakaraṇa*, by *Saḍā-  
nanda* (ff. 1—17).



It begins:—on namo nṛsiṃhāya | akhaṇḍam saccidāna-  
dam avāṇmanasagocaram | ātmānam akhilādhāram āśraye-  
bhiṣṭasiddhaye | arthhatopy advayānandān ati[m]tadvaita-  
bhānataḥ | gurūn ārāddhya vedāntasāra(m) vakṣye yatha-  
mati | vedānto nāmopaniṣat pramāṇan tadupakāṛiṇi śāri-  
rakasūtrādini ca | *etc.*

It ends (f. 17b):—vimuktaś ca vimucyate ity evam ādi  
śruteḥ || iti paramahamśaparivrājakācāryya-Sadānandakṛtau  
vedāntasāraprakaraṇam samāptam || śrīgurucaraṇāravindā-  
bhyān namo namaḥ ||

(2)

The *Pañcadaśī*, or *Pañcadaśaprakaraṇa* (*Citrādīpa* etc.),  
by *Vidyāraṇya Tīrtha* (ff. 18—110).

See No. 58.

It begins (f. 18):—yathā citrapaṭe dṛṣṭam avasthānān  
catuṣṭayam | paramātmāni vijñeyan tathāvasthācatuṣṭayam |  
yathā dhauto ghaṭṭitaś ca lāñchito rañjitaḥ paṭaḥ (1) cidan-  
taryyāmisūtrātmā virāṭ cātmā tathocyate | *etc.*

F. 34:—iti śrīparamahamśaparivrājakācāryyaśrī - Vidyā-  
raṇyamunivaryyaviracitaṃ citradīpākhyam prakaraṇam  
sāmpūrṇam || śrīlakṣmīnṛsiṃhāya namaḥ ||

F. 56:—iti śrīmatparamahamśaparivrājakācāryya - śrī-  
Vidyāraṇyatīrthamunivaryyena viracitaṃ kūṭasthadīpā-  
khyam prakaraṇam sāmpūrṇam ||

The *Dhyānadīpa* ends f. 65, the *Nāṭakadīpa* f. 66b, the  
*Tattvaviveka* f. 70, the *Pañcabhūtaviveka* or *Mahābhūta-  
viveka* f. 76b, the *Pañcakośaviveka* f. 79b, the *Jivadvaita*  
f. 85, the *Mahāvākyaviveka* f. 85b, the *Brahmānanda* (in  
five *Adhyāyas*) f. 110.

It ends:—tatvamos saṃgatau satvaram dvaitapārokṣya-  
varjitaṃ | viruddham | dasatyāgāt pūrvabodho pariṣyate (?) ||  
hariḥ om | śrīgurubhyo namaḥ ||

(3)

The *Pratyabhijñānaśākuntala*, or *Abhijñānaśākuntala*, by  
*Kālidāsa*, in 7 Acts.

It begins:—yā sṛṣṭis sraṣṭur ādyā vahati | *etc.*

The Prākṛit passages differ somewhat from our editions, and are followed by a Sanskrit version. The following are the two first speeches of the Naṭī:—*ama iam hmi | āryya iyam asmi |* and:—*suvihiḍampaoḍāe amāṃsa ṇa kiṃ vi pariḥāvāṃsidi | suvihitaprayogatayā āryyasya na kimapi pariḥāpayiṣyati |*

F. 13b:—*iti pratyabhijñānaśākuntale prathamomkaḥ ||* The Vidūṣaka's speech at the beginning of the 2<sup>nd</sup> Act begins:—*hā hadohmi | eamṣa miaāsilamṣa ramṇo vayamṣa-bhāveṇa | hā hatosmi | etasya mṛgayāśilasya rājño vayasya-bhāvena | amāṃ miao amam varāho | etc.*

The 2<sup>nd</sup> Act ends f. 23b, the 3<sup>rd</sup> Act f. 33b, the 4<sup>th</sup> Act f. 47, the 5<sup>th</sup> Act f. 57, the 6<sup>th</sup> Act f. 75.

It ends:—*iti pratyabhijñānaśāku(ṇṭa)le saptamomkaḥ | harilḥ om || śṛiguru° . . . || Śākuntalam samāptam |*

## 82.

### WHISH No. 82.

*Size:*  $11\frac{1}{4} \times 1\frac{3}{4}$  in., (1) + 89 [really 90, as 31 is double] + (1) leaves, 11 or 12 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated '5<sup>th</sup> January 1830 Tellicherry.' The MS. was either written for Mr. Whish in the Vīrodhin year (see below) corresponding to A. D. 1829/30, or perhaps in A. D. 1769/70.

*Scribe:* Raghunātha, son of Rāmakṛṣṇa.

*Character:* Grantha.

The *Sāhityasarvasva*, a Commentary on *Kālidāsa's Abhijñānaśākuntala*, by *Śrīnivāsācārya*, son of *Timmaya Ārya*, of the *Vaiḥānasa* family.

It begins:—*lakṣmīm vas sutarān tanotu madhukṛlla-kṣmīmukhāmbhoruho bhaktābhiṣṭavarapradānanipūṇaś Śe-ṣādrīcūḍamaṇiḥ | . . . Vaiḥānāsānvayapayodhimṛgā(ṇ)kamū-rtti śṛikauśiko vijayate khalu Timmayākhyah | tasya putrosti vidyānām svayaṇvarapatir mmahān | anvartthanāmā vikhyāta-Śrīnivāsagunākaraḥ | (yam) Śrīnivāsam akhilāgamasāra-sindhukunibhotbhavam budhajanāḥ parikīrttayanti | soham vicāryya bharatādimunipraṇītam śāstram kavīndraracitāni*

ca nāṭakāni | nyāyaṃ Phaṇḍraphaṇṭiṅ ca kapiṇjalaṅ  
ca<sup>1</sup> Kāṇādatantram atha Jaiminīnā kṛtāṅ ca | ūkānta  
(read ūkām karomi?) viduṣāṃ paritoṣaṇāya Śakuntalāsyā  
Phaṇḍisailapatēḥ prasādāt | vyākhyāne kalpīte kiñcit nūtanān  
nātra kutracit | pūrvasūribhīr ukteṣu sārān uddhṛtyācamate  
(read °badhyate?) | etāṃ sajjanaraṇjanakṣamagunopetā-  
maghāṃ ūkām yatnavatā mayā viracitāṃ, *etc.*

F.30:—iti śrīramaṇa-Veṃkaṭeśacaraṇāmbujasamārādhaka-  
Timmayāryyaputreṇa sakalalakāpakuśalena Vaiḥāna(sa)ku-  
lāvataṃsena Śrīnīvāsācāryyeṇa viracite prauḍhavedye sāhitya-  
sarvasvasamākhyāne Śakuntalāvyākhyāne prathamomkaḥ ||

It ends:—iti śrīramaṇa-Veṃkaṭeśacaraṇāmbujasamārā-  
dhaka-Timmayāryyaputreṇa sakalalakāpakuśalena Vai-  
khānasakulāvataṃsena Śrīnīvāsācāryyeṇa viracite prauḍha-  
vedye sāhityasarvasvasamākhyāne Śakuntalāvyākhyāne  
saptamomkaḥ || śrīgurubhyo namaḥ || ... ānandavallisameta-  
śrīcandramauleśvarasvāmīśahāya || ... śakuntalāvyākhyānaṃ  
samāptam ||

virodhisaṃjñāṃ samprāpte hāyane mārگاśīrṣake | māsi  
hy āśleṣasaṃjñāyān tārakāyāṃ kṛter(?)dine | tithau pañ-  
camasaṃjñāyāṃ Rāmakṛṣṇasya sūnūnā Raghunāthēna vi-  
duṣā likhitam bhādrām astu vaḥ || hariḥ om *etc.*

### 83.

#### WHISH No. 83.

*Size:* 19 $\frac{7}{8}$  × 1 $\frac{3}{8}$  in., (5) + 174 + 2 + (4) leaves, 8 or 9 lines on  
a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 'August 1830 Tellicherry'.  
The MS. seems to be fairly old, 17<sup>th</sup> or 18<sup>th</sup> century.

*Character:* Grantha.

*Injuries:* The MS. has been damaged by insects on ff. 17—32  
(f. 24 seriously), 34—37 (seriously), 43—45, 79—80, 102—106 (f. 103  
seriously), 112—115, 150—154 (seriously), and 168—169.

The *Śatadūṣaṇī*, by Veṃkaṭanātha, in 66 chapters.  
Mr. Whish describes it as the 'Xata-Dūṣiṇī; or refutation

<sup>1</sup> For ca kapiṇjalaṅ ca read Kapilasya tantram?

of the Uttara Mīmāṃsā'. According to Aufrecht CC. p. 630 (see Mitra-Bikaner p. 519; Hall p. 112) it is 'directed against the Sāṃkhya doctrine'. See also Hultsch II, p. 145 sqq. (No. 1532).

It begins:—śrīmān Vemkaṭanāthāryyaḥ kavitārkkika-kesarī | vedāntācāryyavaryyo me sannidhattām sadā hr̥di | samāhāras sāmnam pratipadam ṛcān dhāma yajuṣā(m) layaḥ pratyūhānām laharivitātir bodhajaladheḥ | kathādarppakṣubhyatkalikathakakolāhalabhavaṃ hara tvan tad dhvāntam hayavadanahelāhalalahalaḥ | idam prathamāsambhavatkumati-jālakūlaṃkaṣā mṛṣāmataviṣānalajvalitajīvajīvātavaḥ | kṣaranty amṛtam akṣayam yatipurandarasyoktayaś cirantana-sarasvaticikurabandhasairandhrikāl | prācīm upetya padavīm yatirājadr̥ṣṭām yat kiñcid anyad api vā matam āśrayantaḥ | prājñā yathoditam idam śukavat paṭhantaḥ pracchanna-bauddhaviyaye parito yataddhvaṃ | pādāhaveṣu nirbhattum vedamārgavidūṣakān | prayujyatām śaraśreṇī niṣitā śatadūṣaṇī | tatra tāvac chāstrārambhe | *etc.*

F. 3:—iti kavitārkkikasamhasya sarvatantrasvatantrasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣaṇyām brahmaśabdavṛtṭyanupapattivādaḥ prathamah ||

F. 38b:—iti śatadūṣaṇyām nirviśeṣaviśayanirvikalpaka-bhāṃgavāda ekādaśah ||

F. 64b:—iti śatadūṣaṇyām samvidanutpattidūṣaṇavāda ekaviṃśah ||

F. 95:—iti . . . ātmādvaitabhāvaḥ ṣaṭtrimśah ||

F. 128:—iti . . . vikalpāpramāṇyabhamgoṣṭhācatvāriṃśah ||

It ends:—na cāsti samvāda iti darśitam iti || iti kavitārkkikasamhasya sarvatantrasvatantrasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣaṇyām advaitimate sūtrasvārasya bhāṃgaḥ ṣaṭṣaṣṭitamah || hariḥ om śrimate vedāntagurave namaḥ śrīkavitārkkikasiṃhamahāgurave namaḥ ||

Then follow three pages, containing some fragment of a Vedāntic treatise, beginning:—jñānānandaguṇopetam jñānānandamayam mahah | *etc.*

84.

WHISH No. 84A.

*Size:*  $14 \times 1\frac{7}{8}$  in., (2) + 134 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Cadroor 1827'. The MS. may be about 50 years older.

*Character:* Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga Parvan*, Adhyāyas 1—94.

It begins:—Vyāsaṃ Vasiṣṭhanaptāraṃ Śakteḥ pautram  
akalmaṣaṃ | Parāsarātmajaṃ vande Śukatātan taponidhiṃ |  
Janamejayaḥ | vṛtte vivāhe hr̥ṣṭātmā yad uvāca Yudhiṣṭhiraḥ |  
tat sarvaṃ kathayasveha kṛtavanto yad uttaraṃ | Vai-  
śampāyanaḥ | kṛ: \*\*\*\*\* (blank) kurupravirās tathābhimanyor  
mmuditās sapakṣāḥ | viśrāmya catvāryy uṣasi pratitās  
sabhāṃ virāṭasya tatobhijagmuḥ | *etc.*

F. 133b:—ity udyogaparvaṇi trinavatitamodhyāyaḥ ||  
Vaiśaṃ | tam bhuktavantam, *etc.* (v, 92 in Bombay edition).

It breaks off with the words:—sarvadhā hi mahābāho  
daivair api durutsahaḥ | prabhā (v, 92, 28 Bombay).

85.

WHISH No. 84B.

*Size:*  $13\frac{1}{2} \times 1\frac{7}{8}$  in., (2) + 208 + (2) leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry August 1830'. The MS. is of the same date as No. 84.

*Character:* Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga-Parvan*, Adhyāyas 41—198 (the end of the Parvan).

It begins:—Dhṛtarāṣṭraḥ | anuktaṃ yadi te kiñcit vācā  
vidura vidyate | dharmmaṃ śuśrūṣate brūhi vicitrāṇi  
vibhāṣase | *etc.*

F. 77:—iti śrī-udyogaparvaṇi caturṇavatitamoddyāyaḥ ||  
Vaiśaṃ | vidurasya vaca śrutvā praśritaṃ puruṣottamaḥ | iti

hovāca bhagavan vacanam madhusūdanah | śrīkṛṣṇah | yathā  
brūyān mahāprājño, *etc.* (v, 93 Bombay).

It ends:—vādayanti sma saṃhṛṣṭās sahasraśataśo narāḥ ||  
ity udyoge mahābhārata śatasahasrikāyām saṃhitāyām  
udyogaparvaṇi pāṇḍavayuddhasannāho nāmāṣṭānavatiśata-  
tamoddyāyah || mātṛkādoṣato vātha likhitur ddoṣatotha-  
vā | nyūnātiriktako granthas saṃśoddyas satbhir aṅjasā ||  
hariḥ om, *etc.*

## 86.

### WHISH No. 85.

*Size:*  $12\frac{1}{8} \times 1\frac{7}{8}$  in., (1) + 81 + 16 + (2) leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may  
be about 50 years older.

*Character:* Grantha.

### (1)

The *Chandogamantrabrāhmaṇabhāṣya*, a Commentary on  
the *Mantra-Brāhmaṇa* or *Mantra-Parvan* of the *Sāmaveda*,  
by *Sāyaṇa*, in 2 chapters. This is MS. 'C', used by Dr.  
Heinrich Stönnner for his edition of the *Mantrabrāhmaṇa*  
(Inaugural-Dissertation zur Erlangung der Doctorwürde),  
Halle a. S. 1901.

It begins:—praṇipatya gurūn ādyān vedavedārtthako-  
vidān | yatprasādena jñānti pravaktum mādiśā api | sadā  
samatvavaiśamyānirābādhatvāhetubhiḥ | ccha(read cchā)-  
ndogyamantrabhāṣyaṃ vai Guṇaviṣṇor vidhāsyate | ahaṃ  
padyaviśālārtthapramāvākyoptiviśvataḥ<sup>1</sup> | tathāpy āśraya-  
saundaryyā(j) janomuṣmin prapaśyatu | aditenumanyasvety  
ādi | yajustrayaṃ pariṣecane viniyuktaṃ adityādidevatākāṃ  
aditir devatā sāpi sarvatra karmmany anujñānan dāsyati | *etc.*

F. 41b:—vedārtthasya prakāśena tamo haddi vākaraḥ su-  
sthīrām anugṛhṇātu (*sic*) vidyātīrtthamaheśvaraḥ | śrīmadrā-  
jarājaparamesvaravaidikamārgapravarttaka - śrīvīra - Bukka-  
bhūpālasā(mrā)jyadhurandhareṇa Sāyaṇāryyaviracite Mā-  
dhaviye vedārtth[y]aprakāśe sāmabrāhmaṇabhāṣye mantra-  
parvaṇi prathamoddyāyah || yasya niśvasitā vedā, *etc.*

<sup>1</sup> Stönnner reads: yady api śāstrārthapramāvākyoktivilāḥ.



It ends:—vedārtthasya prakāśena tamo hārdan nivāra-  
yan | pūjyāmaś caturo vedān vidyātīrtthamuniśvaram || iti  
śrīmatrājādhirājapārāmeśvaravaidikamārgapravarttakasrivi-  
ra-Bukkabhūpālasāmīrājyadhurandhareṇa Sāyaṇācāryyeṇa  
viracite Mādhaviye vedārtthaprakāśe cchandogamantra-  
brāhmaṇabhāṣye mantraparvaṇi dvitīyapāṭhake saptamaḥ  
khaṇḍaḥ || śrīgurucaraṇā° etc.

(2)

The *Mantraparvan*, or *Mantrapāṭha*, or *Mantra-Brā-  
hmaṇa* of the *Sāmaveda*, in 2 Paṭalas, containing the  
Mantras prescribed by the *Gobhila-Gṛhyasūtra*. See Dr.  
Stönnner's Dissertation, p. xl.

It begins:—deva savitaḥ pra suva yajñam pra suva  
yajñapatim bhagāya divyo gandharvaḥ ketapūḥ ketan naḥ  
punātu vācaspatir vācan na svadatu, etc.

It ends:—pra ṇu vocaṇ cikituse janāyā (*sic*) mā gām anā-  
gām adhitām (read aditim?) vadhiṣṭa om utsṛjatā || man-  
tra[m]parvaṇi dvitīyaḥ pāṭha(h) samāptaḥ || hariḥ | man-  
trapāṭha samāptaḥ ||

87.

WHISH No. 86.

*Size*:  $13\frac{5}{8} \times 1\frac{7}{8}$  in.. (2) + 69 [really 68, as f. 68 is missing] leaves,  
9 lines on a page.

*Material*: Palm leaves.

*Date*: Probably end of 18<sup>th</sup> century.

*Character*: Grantha.

The *Mahābhārata*. Fragment of the *Droṇa-Parvan* (VII),  
Adhyāyas 1—34.

It begins:—om Sañjayaḥ | tam apratimasatvaujobalavir-  
yyaparākramam | hatan devavratam śrutvā pāñcālena  
śikhaṇḍinā | etc.

F. 67:—iti droṇaparvaṇi dvātriṃśoddhyāyaḥ || dvitīyopa-  
hāras samāptaḥ ||

It breaks off in the middle of Adhyāya 34 with the  
words:—śīśunaikena samare dviṣaṭsainyāni vai mayā | adya

drakṣyanti rājānaḥ kālyamānāni sampaśaḥ | Yudhiṣṭhiraḥ |  
evan te bhāṣamāṇasya balaṃ saubhadra varddhatām | yas  
tvam utsahase bhettuṃ droṇānikaṃ su. See VII, 35,  
26—29.

88.

WHISH No. 87.

*Size:*  $15 \times 2\frac{1}{4}$  in., (1) + 129 + (2) leaves, on an average 14 lines  
on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish dated '1829' and 'June 3<sup>rd</sup> 1831  
Tellicherry.' The MS. was probably written A. D. 1792. See No. 103.

*Character:* Grantha, very small.

The *Śivarahasya-Khaṇḍa*, from the *Śaṅkarasaṃhitā* of  
the *Skanda-Purāṇa*. Vol. I, containing the *Sambhava-  
Kāṇḍa* in 50 Adhyāyas (ff. 1—53), the *Āsura-Kāṇḍa* in  
15 Adhyāyas (ff. 53—74), the *Vīramāhendra-Kāṇḍa* in  
7 Adhyāyas (ff. 74—84b), and the *Yuddha-Kāṇḍa* in  
35 Adhyāyas (ff. 85—129b).

For Vol. II, see No. 103 (Whish No. 102).

It begins:—omkāranilayan devaṃ gajavaktraṃ catur-  
bhujam picaṇḍilam ahaṃ vande sarvavighnopaśāntaye | . . .  
purā kāñcyāṇi catu(r)vaktraḥ tatāpa paraman tapaḥ | sraṣṭu-  
kāmaḥ prajāś sarvāḥ kṛpayā parameśitūḥ | tasmin mahe-  
śacaranaparicaryyāparāyaṇe | munayaḥ katicit punye sthitvā  
gārhaṣṭhya uttame | *etc.*

F. 1b:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃ-  
hitāyāṃ śivarahasyakhaṇḍe saṃbhavakāṇḍe sūtamunisam-  
vādo nāma prathamoddhyāyaḥ ||

F. 53:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃ-  
hitāyāṃ śivarahasyakhaṇḍe saṃbhavakāṇḍe pañcāśoddhyā-  
yaḥ || śivāya namaḥ || hariḥ om saṃbhavakāṇḍas samāptaḥ ||

F. 74:—om ity . . . śivarahasyakhaṇḍe āsurakāṇḍe pañca-  
daśoddhyāyaḥ || āsurakāṇḍas samāptaḥ ||

F. 84b:—om ity . . . śivarahasyakhaṇḍe vīramāhendrakā-  
ṇḍe saptamoddhyāyaḥ || śrīsāmbāya parabrahmaṇe namaḥ ||  
on tat brahmārpanam | om śubham astu vīramāhendrakā-  
ṇḍas samāptaḥ ||

It ends (f. 129b):—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃhitāyām śivarahasyakhaṇḍe yuddhakāṇḍe śūrapatmasaṃhāro nāma pañcatīṃśoddhyāyaḥ || . . . yuddhakāṇḍasamāptaḥ || yādṛśaṃ pustakan dṛṣṭvā | etc.

## 89.

WHISH No. 88.

*Size:*  $11\frac{1}{4} \times 1\frac{3}{8}$  in., (2) + 84 + (15) + 108 + (6) leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

*Character:* Grantha.

(1)

The *Pratāparudrayaśobhūṣaṇa* (or *Pratāparudra*, or *Pratāparudriya*), by *Vidyānātha*. It is incomplete, ending at the beginning of the chapter on *Arthālaṃkāras*.

It begins:—vidyākairavakaumudim śrutiśirassimantacūḍamaṇin dārān patmabhuvās trilokajananiṃ vande girān devatām | yatpādābjanamaskriyās sukr̥tinām sārāsvataprakriyābijanyāsabhavo bhavanti kavitanāṭyaikajīvātavaḥ |

F. 8:—iti śrī-Vidyānāthakṛtau pratāparudrayaśobhūṣaṇe alaṃkāraśāstre nāyakaprakaraṇaṃ samāptaṃ ||

F. 84:—iti Vidyānāthakṛtau vīrarudrayaśobhūṣaṇe śābdālaṃkāraprakaraṇaṃ || athārthālaṃkārah |

It breaks off (f. 84b) with the words:—upamānopameyasādharaṇadharmmasādr̥śyapratipratipādakānām prayoge pūrṇa | See f. 74b in the lithographed edition of the *Pratāparudriya* (published at Poona 1849, Śake 1771).

(2)

The *Śivārcanaśiromaṇi*, a manual of Śaiva worship, by *Brahmānandanātha*, a pupil of *Lokānandanātha*, composed by order of *Amytānandanātha* (complete?) in seven Ullāsas.

It begins:—santi śreyāṁsy anekāni janānāṃ yatprasādataḥ | mātāṃgavadanaṃ vande devīm tripurasundarīm | yasya svātmābodbodhodayavigatamahāmohagāḍhāndhakārās sanmārgan darśayantaḥ khalu caraṇajuṣāṃ santi cānte vasantaḥ | satyaṃ brahmeti dehādy akhilam idam asad veti śāntāvadanta śrī-Lokānandanāthaṃ guruvaram anīṣaṃ bhāvaye sām̐bamūrttim || ... Amṛtānandanāthasya niyogāt tasya dhimataḥ | śrī-Brahmānandanāthoḥaṃ hitāyālpadhiyāṃ api | śrī-Lokānandanāthasya śiṣyavargapurogamaḥ | tantrāṇy ālokya sarvāṇi kuḷārṇavamukhāni ca | ārabhe vistaraṃ karttuṃ śivārccanaśiromaṇīm | śāntās santas samīkṣyaitat santu santuṣṭamānasāḥ | sād̐hako rajanīturyyayāme vibuddhvā cāvaśyakam kṛtvā hastau pādaḥ ca prakṣālyācanya | svāsane samupaviśya pūjāmūrter nirmmālyam visarjya prakṣālyā | etc.

F. 15:—iti śrī-Lokānandanāthaśiṣyeṇa Brahmānandanāthena viracite śivārccanaśiromaṇau prathamollāsaḥ ||

The 2<sup>nd</sup> Ullāsa ends f. 30b, the 3<sup>rd</sup> Ullāsa f. 45, the 4<sup>th</sup> U. f. 60, the 5<sup>th</sup> U. f. 82, the 6<sup>th</sup> U. f. 98b.

It ends (or breaks off with?):—ehy ehi vāruṇi devi mama siddhim kuru priye | apavitraṃ parityajya sād̐hake siddhim arpayā | sarvapātramāye devi sudhārūpe namostu te |

## 90.

### WHISH No. 89.

*Size:*  $13\frac{5}{8} \times 1\frac{7}{8}$  in., 97 leaves, from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

*Character:* Grantha.

The *Adhikaraṇaratnamālā*, by *Bhūratīrtha*, incomplete. Printed under the title *Vyāsād̐hikaraṇamālā* at the end of vol. II of P. Rāma Nārāyaṇa Vidyaratna's edition of the *Vedānta-Sūtras* (Bibliotheca Indica, 1863).

It begins:—praṇamya paramātmānaṃ vidyātīrtthasvarūpiṇaṃ | Vayyāsikī (read Vaiyāsikī) nyāyamālā ślokaḥ saṃgrhyate sphuṭaṃ | prāripsitasya granthasyāvighne(na) pa-

risamūptaye | pracayagamanāya śiṣṭācāraparipālanāya ca[ra]  
viśiṣṭeṣṭadevatātātvaṃ gurumūrttyupādhiyuktamanaskṛtya  
(read °aṃ namaskṛtya) granthaṃ pratijānīte praṇamyeti  
Vyāseṇa proktā Vaiyyāsikī | etc.

F. 3b:—tatra śāstrasya prathamam sūtram || athāto  
brahmajijñāsā || prathamādhikaraṇam āracaya(ti), etc.

F. 12:—prathamasyāddhyāyasya prathamah pādaḥ | vā-  
sudevāya namaḥ || sarvatra siddhopadeśāt ||

Ff. 28b, 29:—iti śrīmatparamahamṣaparivrajākācā(r)yya-  
Bhāratitirthapraṇitāyām adhikaraṇaratnamālāyām pratha-  
māddhyāyasya caturthapādaḥ ||

It breaks off after the 7<sup>th</sup> Adhikaraṇa in Adhyāya IV,  
Pāda 2 with the following words:—saptamā + ti | jñasya  
vāgādaya svasvahetau līnāḥ | parethavā agniṃ vāg ity  
ādiśāstrāt svasvahetuṣu tallaya(h) | nadyabdhilayasāmyokter  
vidvaddṛṣṭyā layaḥ pare | anyadṛṣṭiparaṃ śāstram gñiṃ vāg  
ity udāhṛtaṃ tatvajñāni no vāgādayaḥ prāṇa viliyamānāḥ  
prāṇisvikeṣu kāraṇeṣu viliyante na tu mahātmani yatrāsyā  
puruṣasya mṛtasyāsti vāg apy eti vātaṃ prāṇaś cakṣur  
ādityam ity ādi śruter iti prāpte brūmaḥ | tatravido dṛṣṭyā  
paramātmāny eva paya. (See edition p. 72.)

## 91.

### WHISH No. 90.

Size:  $11\frac{1}{4} \times 1\frac{7}{8}$  in., (2) + 70 + 58 + (2) leaves, 9 or 10 lines on  
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may  
be about 50 years older.

Character: Grantha.

### (1)

The *Gṛhyaparīśiṣṭa*, a compendium of domestic rites.  
It is incomplete, and the name of the author is not  
mentioned.

Amongst the authorities quoted are Śāṭyāyani (ff. 6, 65),  
Rāṇāyana Muni (f. 24b), Śālihotra Muni (f. 51b), Rauruki  
(f. 66b), and Śaunaka (ff. 66b, 70).

The following are some of the ceremonies described in this work:

śaucavidhi (f. 1), mṛttikāśnānavidhi (f. 2), sandhyopāsanavi° (f. 3b), brahmayajñavi° (f. 4b), pratisarabandhavi° (f. 6b), āṅkurārpaṇavi° (f. 7b), puṇyāhavi° (f. 8b), udakaśāntivi° (f. 9), rudrasaṃhitāyāḥ kalpa (f. 13), mahābhīṣekavi° (f. 13), śatābhīṣekavi° (f. 14), parjanyaśūktavi° (f. 15), arkavivāhavi° (f. 15b), agnivivāha (f. 17b), gr̥haśāntivi° (f. 18), āṅkurasya vidhi (f. 22b), apamṛtyuñjaya (f. 25b), āyurhomasya lakṣaṇa (f. 27b), gr̥hārcanavi° (f. 32), aghamarṣaṇasūkta (f. 36b), garbhīṇīvi° (f. 40), vṛṣotsarjanavi° (f. 41), ekoddiṣṭavi° (f. 42), nāṇḍimukhaśrāddha (f. 44), piṇḍapitṛyajñavi° (f. 45b), kṛcchravi° (f. 56b), cāndrāyana (f. 58b), sarpaśānti (f. 68).

It begins:—athātas śaucavidhiṃ vyākhyāsyāmo grāmād dūratarāṃ gatvā yajñopavītaṃ śīrasi dakṣiṇakarṇe vā kṛtvā mṛttikā gṛhṇāti kāṣṭham antarddhāya upaviśed, *etc.*

F. 6:—athātas Śātyāyaniproktāni gr̥hyāgniprāyaścittāni vyākhyāsyāmo, *etc.*

The 1<sup>st</sup> Prapāṭhaka (in 25 Khaṇḍas) ends f. 17b.

F. 51b:—iti gr̥hyapariśiṣṭe) dvitīyaprapāṭhake ekonaviṃśaḥ khaṇḍaḥ || athātas sampravakṣyāmi karṃma prṣṭa- (read vṛṣṭi?)pradāyakam | Śālihotreṇa muninā prokta(m) lokahitāya ca |

F. 61 (II, 40 begins):—athātas sampravakṣyāmi vivāham pipilasya tu | mārgaśīrṣe māghamāse vaiśākhe kṛttikepi vā | vivāha(m) kārayed evaṃ pipilasya mahāphalaṃ | vṛkṣa-dvayam pratiecān tu maṇḍapam kārayec chubham | *etc.*

F. 65b:—iti gr̥hyapariśiṣṭe kārīkāyām Śātyāyaniproktasarpavṛṣṭaśānti ||

F. 66b:—iti gr̥hyapariśiṣṭe kārīkāyām Raurukīpā viracitavidhurāgnisandhānam ||

F. 70:—iti Śaunakoktasarppaśāntis samāptā || sarpaśānti-homamantraḥ | *etc.*

It breaks off (f. 70b) with the words:—kāyāntarārjitan doṣam kalarūpi vyapohatu svāhā | suryyāyedaṃ || om ||



(2)

The *Sūrarahasyacāturvarṇakramacibhāga*, a treatise on civil law, extracted from *Vaidyanātha Dikṣita's* work (*Smṛtimuktāphala?*).

It begins:—gurubhyo namaḥ | abhiṣekādiguṇayuktasya nṛpasya prajāpālanaḥ dharmmaḥ | tac ca duṣṭanigrahaḥ antareṇa na saṁbhavati | duṣṭaparijñānaḥ ca na vyavahāreṇa vineti vyavahāradarśanaḥ aharahaḥ karttavya(m) ity uktam ( ) vyavahārān nṛpaḥ [ ] paśyet sabhyaiḥ parivṛtonvahaḥ iti | sa ca vyavahāraḥ kidṛśaḥ | etc.

F. 10b:—iti vyavahāramātraprakaraṇam |

It ends:—ātmasamīpaḥ netavyaḥ mocanīya ity artthaḥ | evaṁ cāturvarṇakramā vicāryyāḥ || iti Vaidyanāthadikṣitivyoddhṛtasāraḥasyacāturvarṇakramavibhāgas samāptaḥ || śrīgurubhyo namaḥ || śubham astu ||

92.

WHISH No. 91.

Size:  $15\frac{3}{4} \times 1\frac{1}{4}$  in., (2) + 172 + 50 + (3) + 2 + (1) leaves, 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1831. In the colophon, containing the date, 'Svabhānu' seems to be meant for 'Subhānu'. The Subhānu year immediately preceding 1831 is A. D. 1823/24, but the MS. was probably written in A. D. 1763/64.

Scribe: Veṅkuṣa, a lady of Śekharipattana (?)

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsādarśana*, by *Khaṇḍadevamīśra*, a pupil of *Viśveśvara*, Adhyāyas I—VI, and XI—XII. Our MS. begins with the first Sūtra of Jaimini, while the MSS. described by Hall p. 179; Aufrecht-Oxford p. 353; Burnell, Tanjore p. 83b; Ind. Off. IV, pp. 704 seqq.; and Mitra, Notices, vol. VII, p. 271 (No. 2521) begin with the second Pāda of the first Adhyāya.

It begins:—om Viśveśvaram gurun natvā Khaṇḍadevas  
satām mude | tanute tatprasādēna saṃkṣiptām bhāṭṭa-  
dīpikām || iha khalu nikhilapumartthān artthasādhana-  
dharmaṃ dharmmau sām̐gopāṃgavedāddhyāyanaikasama-  
dhigamyau tac ca vicāram antareṇa na bhāvyāyālam iti  
tatpradarśanāya paramakārupiko bhagavān Jaiminir ācā-  
ryas sakalavidyopakāridharmmamīmāṃsām̐ athāto dhar-  
mmajijñāsēty ārabhya vidyate vānyakālatvād yathā yājyā  
saṃpraiṣa ityantaḥ sūtrair bañca(read °ḥ pañcā?)dhika-  
raṇagarbhitām ṣoḍaśalakṣaṇīm abhyarhitām vidyām prakāṭi-  
cakāra | adhikaraṇaṇ tu vedavat ṣaḍaṃgamam | yad āhuḥ vi-  
śayo viśayaś caiva pūrvapakṣas tathottaramam | saṃgatis ceti  
pañcām̐gamam prāñcodhikaraṇam viduḥ iti prayojanaṇ ceti  
\*\*\* (blank) saṃgatiprasam̐gādibhedāt bahuvīdhā | tatredam  
ādyam adhikaraṇam athāto dharmmajijñāsā | (I, 1, 1.)

F. 18b:—iti śrī-Khaṇḍadevaviracitāyām bhāṭṭadīpikāyām  
prathamasyāddhyāyasya caturtthaḥ pādaḥ || addhyāyaś ca  
saṃpūrṇaḥ ||

The 2<sup>nd</sup> Adhyāya ends f. 38, the 3<sup>rd</sup> Adhyāya f. 98,  
the 4<sup>th</sup> A. f. 120, the 5<sup>th</sup> A. f. 138b, the 6<sup>th</sup> A. f. 172.

Then begins the 11<sup>th</sup> Adhyāya (with a new foliation).

The 12<sup>th</sup> Adhyāya begins f. 27b.

It ends (f. 50) with the explanation of the Sūtras XII,  
4, 41 sqq.:—prabhutvāt || prasam̐gāt brāhmaṇasyaivā-  
rtvijyam uta trayāṇām api varṇānām iti cintāyām . . .  
brāhmaṇasyaivārtvijyam iti siddham | tad evaṇ nirūpitau  
dvādaśabhir addhyāyair ddharmaṃ dharmmau || iti śrī-  
Khaṇḍadevamiśraviracitāyām bhāṭṭadīpikāyām dvādaśa-  
syāddhyāyasya caturtthaḥ pādaḥ || addhyāyaś ca samāptaḥ ||  
hariḥ om ||

The scribe's colophon:—ambhomuksamaye svabhānu-  
śaradi vṛkṣe kumāryyāhvaye (duthe māsi kanyā, written  
underneath the last three words) citrābhe prathamā tithāv  
anasite pakṣe dine dyomaṇeḥ | bhāṭṭapṛakpadadīpikām  
samalikhac chrī-Veṃkuśā strī sudhī śrīmacchekharipatta-  
nottamaśīroratnāyamāno cirāt || om ||

(2)

F. 50b contains the following eight stanzas, called *Brahmānubhavāṣṭaka*:—*ātmapradhūjanakāṃkṣāsūnyo* by *ātmatanūbhavakāṃkṣāsūnyaḥ* | *ātmaniketanakāṃkṣāsūnyas* *tuṣyati tuṣyati tuṣyaty eva* | *param eva paran nāparam* *evam prabalānubhavadyotitabuddhiḥ* | *upasaṃsāram saṃprati hitvā hr̥ṣyati hr̥ṣyati hr̥ṣyaty eva* | *prakṛtipumaikyē dṛśyam sarvaṃ sphurati carācararūpaṃ viśvaṃ* | *iti medhāvi jīvanmuktim gacchati gacchati gacchaty eva* | *tatvam asi śrutilakṣyam vastu jñātvā sohaṃ sohaṃ itīvā* | *vāgyṛtter yyo lakṣyam kurvan dīvyati dīvyati dīvyaty eva* | *satyaṃ jñānaṃ śuddham anantaṃ brahmaivāhaṃ tad ahaṃ tv eva* | *iti saṃskṛtabuddhi's sarvaṃ paśyati paśyati paśyaty eva* | *ātmānātmavicāre sādध्ये sādhanahīno mūḍho jantuh* | *iha saṃsāre pārāvāre muhyati muhyati muhyaty eva* | *kim vā jñānaṃ kim ivājñānaṃ bhedo yasya na yāto jantoh* | *prajñānaśrutiviśayatvaṃ syāt iti vai manye manye manye* | *sārāsāravivekī dehī dehājñānaṃ bhītvān(u)hāya* | *brahma-jñāne yatate yady api duḥkhaṃ naṣṭaṃ naṣṭaṃ naṣṭaṃ* || *iti brahmānubhavāṣṭakaṃ samāptaṃ* || *om* ||

(3)

Two leaves at the end of the volume contain Paradigms of Conjugation, beginning:—*śapi* | *bhū sattāyām* | *edha vṛddhau* | *ḍupacaṣ pāke* | *pacati pacata ity ādi* | *liṭi* | *pecitha* | *papaktha* | *etc.*, and ending:—*luṇi acūcurat acūcurata* | *luṭi corayitety ādi* | *pāla rakṣaṇe arcca pūjāyām pūrvavat* || *luṇi āreccat āreccata* |

93.

WHISH No. 92.

*Size*:  $13\frac{1}{8} \times 2\frac{1}{4}$  in., (2) + 248 + (2) leaves, from 12 to 14 lines on a page.

*Material*: Palm leaves.

\* (riloko dīvyati dīvyati) inserted, but crossed out.

*Date:* Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

*Character:* Grantha.

The *Bhāṣyaratnāprabhā*, a Commentary on Śaṅkara's *Bhāṣya* on Bādarāyaṇa's *Vedānta-Sūtras*, by Govindānanda, a pupil of Gopāla Sarasvatī. The name of Govindānanda is given in the colophons at the end of I, 1; II, 2; 3; 4; IV, 4, while in the colophon at the end of the first Adhyāya Rāmānanda, the pupil of Govindānanda, is mentioned as the author of the work. In the Berlin MS. (described by Weber-Berlin I, p. 177) Pādas 3 & 4 are marked by 'Rāmānandi' in the margin. According to Hall p. 89 (see also p. 202) the real author of the work is Rāmānanda Sarasvatī, who dedicated his work to his Guru Govindānanda. But it seems, we have to distinguish between the original *Bhāṣyaratnāprabhā* by Govindānanda (as printed in the edition of the *Vedānta-Sūtras*, Bibl. Ind.), and a Tīppaṇa or brief notes on it, by Rāmānanda. (See Ind. Off. IV, p. 724.) Our MS. might be described as containing 'Rāmānanda's adnotated edition of Govindānanda's *Bhāṣyaratnāprabhā*'. See also Aufrecht CC. p. 386. and above No. 78 (1).

It begins:—oṃ śivāya parabrahmaṇe namaḥ | avighnam  
astu | śrīgurucarapāravindābhyān namaḥ | yam iha kāru-  
ṇikam śaraṇam gatopy arisahodara āpa mahat padam | tam  
aham āśu harim varam āśraye janakajāmkam anantasukhā-  
kṛtiṃ | Vibhūṣaṇorisahodaropīty anyayaḥ | śrīgauryyā nikhilā-  
rtthadān(read 'dan) nijapadāmbhojena muktipradam prau-  
ḍham viglnavanam harantam anagham śrīdumḍhituṇḍāsina |  
vande, etc. . . śrīmat-Gopālagīrbhīḥ prakāṭitaparamādvaita-  
bhāsasmitāsyā-śrīmat-Govindavāṇīcarapakamalago nirvṛto-  
ham yathāliḥ | mokṣapuryyām śrīkāñcyām śrīkāmākṣi-  
dattam pāyasam devair apī stutam prājyaṃ sampūrṇam  
prakṛṣṭājyayuktaṃ vā yat bhojyam annam tenātipūjyā |  
śrī-Śivarāmayoginaḥ kiñca śivaś cāsau rāmaś ceti svanāmnā  
śrīgaurīnāyakaayoḥ abhedam prakāṭayanti tebhyo gurubhyo  
labdhātmabodho yaīḥ śrīmat-Gopālasarasvatībhiḥ tair ity  
arīthaḥ | śrī-Śaṅkaram bhāṣyakṛtam prapamyā Vyāsaṃ

harim sūtrakṛtañ ca kurve | śribhāṣyatīrtthe parahamṣa-  
tuṣṭyai vākjalā(read 'jāla)bandhacchidam abhyupāyam | atra  
bhāṣye, etc. . . . aham brahma nirbhayaṃ || om || iha khalu  
svāddhyāyoddhyeta(vya) iti, etc. See edition of the Veda-  
ntasūtras, Bibl. Ind., p. 1 sq.

F. 54:—śrīmatparamahamṣaparivṛajakācāryyaśrī-Govindā-  
nandabhagavatkr̥tau śārīrakamīmāṃsakāvyākhyāyām bhā-  
ṣyaratnaprabhāyām prathamāddhyāyasya prathamah pādah ||  
I, 2 ends f. 64b, I, 3 f. 85b.

F. 100:—iti śrīparamahamṣaparivṛajakācāryyaśrī - Go-  
vindānandabhagavacchīṣya - Rāmānandakṛtau śārīrakamī-  
māṃsavyākhyāyām bhāṣyaratnaprabhābhīdhāyām pratha-  
masyāddhyāyasya caturthapādah || addhyāyaś ca samāptah ||

II, 1 ends f. 118b, II, 2 f. 146b, II, 3 f. 166b, II, 4  
f. 173b, III, 1 f. 179, III, 2 f. 189b, III, 3 f. 220, III, 4  
f. 231, IV, 1 f. 237, IV, 2 f. 241, IV, 3 f. 245b.

It ends (f. 248b):—atoktadoṣośakyasya<sup>1</sup> eṣa hy eveti śā-  
sanāt || iti śrīparamahamṣaparivṛajakācāryyaśrī - Govindā-  
nandabhagavatkr̥tau bhāṣyaratnaprabhāyām caturthasyā-  
ddhyāyasya caturthah pādah | addhyāyaś ca samāptah ||  
om śivāya parabrahmaṇe namaḥ |

#### 94.

##### WHISH No. 93.

Size:  $14\frac{1}{8} \times 1\frac{7}{8}$  in., (2) + 62 + 54 + 67 + (2) leaves, 9 or 10 lines  
on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(1)

The *Dvaidhasūtra*, a portion of *Bodhāyana's Śrautasūtra*,  
in 4 Praśnas. MS. No. 1571 in Mitra, Notices IV, p. 146  
contains Praśnas 3, 4 and 5. But Burnell, Tanjore p. 20a  
only gives 4 Praśnas, like our MS. Cf. Mitra, Notices X,  
p. 266 (No. 4159).

It begins:—katham u khalūpavasatha iti vijāniyāt san-  
dhyā svid evopapādyātho \*\*\* \*\*\*(blank) lusandher

<sup>1</sup> Ed.: ato'tra doṣo'saṅkhyah syād.

upapādanan nanu khalu sandhyāsūpapādaya iva sarveṣān  
tv eva sandhyāsu ha smāha Bodhāyano yatra itad ॥ pava-  
tostam ita āditye purastāt candram ālohitī, *etc.*

F. 22:—dhenum vānaḍvāhaṃ vā dadyād iti Bo + nonyad  
vai kathana iti Śālikih ॥ 33 ॥ iti dvaidhe prathamah pra-  
śnah ॥ śrīmad-Yajñeśvarāya namaḥ ॥ hariḥ om ॥ cāturmmā-  
syāni vyākhyāsyāmas, *etc.*

F. 37b:—pratijuhuyād iti Bo + no na pratijuhuyād iti  
Śālikih ॥ 27 ॥ iti dvaidhe dvitīyah praśnah ॥ . . . athātogni-  
kalpaṃ vyākhyāsyāmaḥ, *etc.*

F. 49b:—kuryyād iti Bo + no na kuryyād iti Śālikih ॥ 21 ॥  
dvaidhe tṛtīyah praśnas samāptaḥ ॥ . . . athāta iṣṭikalpaṃ  
vyākhyāsyāma sva hasmā + neḥ, *etc.*

It ends (f. 62b):—nityāni ca dadyād iti Bodhāyana  
etāny eveti Śālikir ety anye ceti Śālikih ॥ 18 ॥ dvaidhe  
caturtthah praśnah ॥ samāpto dvaidhaḥ ॥ śrī-Kāṇvāya Bo-  
dhāyanācā(ryā)ya namaḥ ॥ śubham astu ॥

### 2—3.

Two fragments of the *Mahāgnisarvasva*, a Commentary  
on the *Agnikālpasūtra*, *Dvaidhasūtra*, and *Karmāntasūtra*  
of *Bodhāyana's Śrautasūtra*, (by *Vāsudeva Dīkṣita*). I could  
not find the author's name in the MS., but see Burnell I.O.  
p. 27 sq., Hultsch II, p. 74 (No 695). The Oxford MS.  
Sansk. d. 13 contains a complete copy of the work in  
19 Adhyāyas.

It begins:—Bodhāyanam praṇamyāgneḥ kalpasūtraṃ  
yathāmatī ॥ dvaidhakarmmāntasūtrābhyāṃ saha vyākhyā-  
syatetarāṃ ॥ agner anārabhyādhītatvād adhītānāṃ ca pra-  
kṛtagāmitvadīkṣādīṣu sambandhān darśapūrṇamāsayoś ca  
dīkṣādyabhāvāt jyotiṣṭomāṅgatāddhyavadhiyate dīkṣādi-  
bhir jyotiṣṭomāṅgaṃ prasiddhan tatsambandhognau bha-  
vati, *etc.*

F. 19b:—iti mahāgnisarvasve prathamoddhyāyah ॥

F. 28:—iti mahāgnisarvasve dvitīyoddhyāyah ॥ om ॥

F. 35b:—atheṣṭakānāṃ karaṇāni vakṣyāmaḥ, *etc.*

F. 40:—atha gārhapatyaciter iṣṭakāḥ ॥



It breaks off (f. 54) with the following words:—ādhyentye ca dikṣādivaseṣu viṣṇukramavātsaprasamuccayaḥ maddhya-divaseṣu vyatyāsenā iti Śālikimatam | sāgnicitye kratau samvatsaran tisaḥ ṣaṭ dvādaśa vā dikṣā iti dikṣākālpa-vyavasthitāḥ ekacarā didikṣākālpās tatra na bhavanti tasmāt.

Then the second fragment (with a new foliation) begins (f. 1):—cita śrayaddhvan tayā deva tayāṅgi+sidateti | agnikṣetrasya bahiḥ parita nechritās śarkarāḥ . . . anuvyūhati || vyākhyātam gārhapatyacitau || mahāgnisarvasve saptaṃmoddhyāyaḥ ||

F. 12:—iti mahāgnisarvasve navamoddhyāyaḥ ||

F. 42:—iti mahāgnisarvasve caturdaś[y]oddhyāyaḥ ||

F. 58b:—iti mahāgnisarvasve ṣoḍaśoddhyāyaḥ ||

It breaks off (f. 67b) with the words:—sruvāhutyō karaṇa iti kuryyād iti Bodhāyano na kuryyād iti Śālikīḥ atha sruci caturgrhītam grhītvājyasya pūrṇaṃ sruvaṃ juhōti sapta te agna iti ājyasya pūrṇaṃ iti punarvacanaṃ caturrtthe sruve yathā sruk pūrṇā bhavati tathā prabhūtam ānayatīty eva.

## 95.

### WHISH No. 94.

Size:  $14\frac{1}{4} \times 1\frac{7}{8}$  in., (2) + 187 + (2) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be 100 or even 150 years older.

Character: Grantha.

### (1)

The *Paribhāṣārthasamgraha*, a Commentary on the *Paribhāṣās* to Pāṇini's Grammatical Sūtras, by *Vaidyanātha Śāstrin*, the son of *Ratnagiri Dikṣita* (ff. 1—55). See Hultzsch II, p. 122 (No. 1254, see also No. 1058). The arrangement of the *Paribhāṣās* is somewhat similar to that in *Siradeva's Paribhāṣāvṛtti*. See *The Paribhāṣenduśekhara* ed. by F. Kielhorn, Part II, pp. 529—537

In Hultsch I, p. 26 (No. 311) Śiradeva is given as the author of a *Paribhāṣārthasaṃgraha*.

It begins:—vijeyyānas sadā śaṃblur jjaṃgacchat girijāṃ mudā | sañcañcurāṇaḥ paśunā tantāntād vāggatiṃ mama | mūrttir yasya hi Pāṇiniḥ padamahābhāṣyapraban(d)dhā tathā vākyānāṃ kṛd api svadharmā<sup>1</sup> vitanute vāg yasya dāsyāṃ sadā | śiṣyā yasya virodhivādimakuṭikuṭṭakavāg-dhāṭikās tasmai mātula-Rāmaḥbhadrāmakhine bhūyo namo me bhavet || prapāmya paramaṃ devaṃ bhavānīpatim ayya-yaṃ | kriyate Vaidyanāthena paribhāṣārthasaṃgrahaḥ || vyākhyānato viśeṣapratipattir na hi sandehād alakṣaṇaṃ<sup>2</sup> || vyākhyānataḥ vyākhyānād dhetupañcamyantād ādyāditvāt tasiḥ, etc.

Ff. 6b, 7:—iti śrīmad-Ratnagiridīkṣitaputrasya Vaidyanāthaśāstriṇaḥ kṛtiṣu paribhāṣārthasaṃgrāhe prathamasyāddhyāyasya prathamāḥ pādaḥ || ekayoganirddiṣṭānāṃ saha vā pravṛttis saha vā nivṛttiḥ<sup>3</sup> ||

Adhyāya I (in 4 Pādas) ends f. 14; A. II (in 4 Pādas) f. 17b; A. III (in 4 Pādas) f. 22; A. IV (4) f. 25b; A. V f. 26b; A. VI f. 34b; A. VII (4) f. 47b; A. VIII f. 49b.

Last Sūtra (f. 55):—pūrvan dhātus sādhanena yujyate paścād upasargeṇa<sup>4</sup> ||

It ends (f. 55b):—iti ubhayathā bhāṣye vyavahāro dr̥śyate iti || 125 || iti śrīmad-Ratnagiridīkṣitaputra-Vaidyanāthaśāstriṇaḥ kṛtiṣu paribhāṣārthasaṃgrāhe nyāyamūlaparibhāṣā samāptā || hariḥ om || śrīmatgurubhyo namaḥ ||

(2)

The *Candrikā*, a Commentary on the *Paribhāṣārthasaṃgraha*, by *Scayamprakāśānanda*, a pupil of *Advaitānanda Sarasvatī*. See Ind. Off. II, p. 180 sq. (Nos. 674, 675); Mitra-Bikaner. p. 269 (No. 573).

It begins (f. 56):—natvā gurupadadvandvaṃ saṃsāra-jaladhiplavāṃ | vyākaromi yathābuddhi paribhāṣārthasaṃgrahaṃ | granthādau śiṣṭā maṃgalaṃ ācaranti, etc.

<sup>1</sup> For svadharmā, the metre requires only two syllables (v-).

<sup>2</sup> See *Paribhāṣenduśekhara*, P. 1.

<sup>3</sup> See *Paribhāṣenduśekhara*, P. 17.

<sup>4</sup> See *Paribhāṣenduśekhara*, ed. Kielhorn, II, p. 537.

F. 94b:—iti paribhāṣārtthasamgrāhe vyākhyāne prathamasyāddhyāyasya tritīyaḥ pādaḥ || sakṛt gatau vipratīṣedhe yat bādhitam tat bādhitam eva ||

F. 95, Sūtra:—kaluṭ tu muṃ khalarttheṣu vāsarūpa-vidhir nnāsti ||

F. 96 b, Sūtra:—sāṃpratikābhāve bhūtapūrvagatiḥ ||

F. 99:—paribhāṣārtthasamgrāhavyākhyāne tritīyasyā-ddhyāyasya prathamah pādaḥ || lakṣaṇapratipadoktayoh etc.

F. 113:—iti śrīparamahāṃsaparivrājakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya śrīmat-Svayāṃprakāśānandasya kṛtan paribhāṣārtthasamgrāhavyākhyā(yā)ṇ candrikāyāṃ catu-rtthasyāddhyāyasya caturtthaḥ pādaḥ || samāptaś cāddhyā-yaḥ || grāhaṇavatā prātipadikena tadantavidhis tāsī ||

Adhyāya VI ends f. 136; A. VIII ends f. 172.

Last Sūtra (f. 186):—pūrvan dhātus sādhanē yujyate paścād upasargeṇa ||

It ends (f. 187):—ubhayatheti tathā ca bhāṣyakāravacanaprāmāṇyāt sarveṣṭasiddhir iti bhāvaḥ || iti śrīparamahāṃsaparivrājakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya Svayāṃprakāśānandasya kṛtiḥ paribhāṣārtthasamgrāhavyākhyā candrikā sampūrṇā || hariḥ om ||

A later hand has written on f. 187b:—iti mīmāṃsā-śāstre pūrvamīmāṃsā sampūrṇā ||

## 96.

WHISH No. 95.

Size:  $12\frac{3}{4} \times 1\frac{7}{8}$  in., (2) + 83 + 15 + (2) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Candrajñānāgamasaṃgrāha* (Tantra) in 15 Pa-ṭalas.

It begins:—śrīśivaḥ | athātas sampravakṣyāmi tripurāṇḍasya lakṣaṇam | yad uktam pūrvam astiti śaktam aṇḍam hiraṇmayam | asti bālārkakotyābhan tripurāṇḍam hiraṇmayam | rathākāram mahad divyam samānānte tu samsthitam | *etc.*

F. 1 marg.:—prathamapaṭalam | ṣaḍāmnāyalakṣaṇam |

Ff. 10b, 11:—iti candrajñānāgamasamgrāhe purāṇḍalakṣaṇe ṣaḍāmnāyalakṣaṇan nāma prathamah paṭalah ||

Patala II (tripurāṇḍalakṣaṇe pīṭhalakṣaṇam) ends f. 20b; P. III (śrīpurāṇḍalakṣaṇe śricakralakṣaṇam) f. 41b; P. IV (tripurāṇḍalakṣaṇe śricakrāntarāladevatāpratipādanam) f. 45; P. V f. 49b; P. VI (śrīvidyāsandhyānuṣṭhānam) f. 50b; P. VII (śrīvidyā[n]nyāsa) f. 52b; P. VIII (śrīvidyājapa-kalpaḥ) f. 55b; P. IX (pūjādeśakālanirūpaṇam) f. 57; P. X (cakrārādhanaphalam) f. 63; P. XI f. 67; P. XII f. 69; P. XIII (śāktasamayadīkṣāvidhānam) f. 75; P. XIV (dīkṣāvidhiḥ) f. 79.

It ends (f. 83b):—vidyāmantrarahasyajñāsamḥbhogān mu-ktim āpnuyāt || iti candrajñānāgamasamgrāhe rahasye mantrārthapratipādanan nāma pañcadaśah paṭalah || hariḥ | om || śrīparāmbāyai namaḥ || śrīpūrṇānandanāthānte || hariḥ | om || yādṛśam pustakan dṛṣṭvā, *etc.*

(2)

The *Kaulādarśatantra*, by *Viśvānandanātha*. See Aufrecht CC. s. vv. kauladarśana, kaulācāra, and kaulādarśa.

It begins:—natvā śrīgurupādūkān ca vaṭukaṃ vāṃṇi ca vighneśvaraṃ kāmēśan tripurāṃ parāṃ bhagavatīm devīm śukaśyāmalāṃ | vakṣye kaulikadhūrttaḍāmbhikaśaṭhādīnāṃ kuḷajñāni nāmācārasya ca lakṣaṇāni vilasat satkaulikānāṃ kramāt || kaulāgamatantrārthhān samgrhya śrīkuḷārṇavārthhāmś ca | kaulādarśam kurute Viśvānando hitāya kaula-vidām ||

It ends:—śrīmad-Viśvānandanāthapraṇītaṃ kaulācārā-śeṣadharmaprakāśam | kaulādarśam kaulaśāstrānusāraṃ kaulācāryyās samyag ālokayantām || iti śrī-Viśvānandanāthaviracitakaulādarśatantraṃ sampūrṇam || śrīmahātripura-sundaryyai namaḥ || śubham astu |

97.

WHISH No. 96.

*Size*:  $10\frac{1}{4} \times 1\frac{3}{4}$  in., (2) + 71 + (2) leaves, 7 or 8 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character*: Grantha.

The *Prapañcasārasārasaṅgraha*, an abstract of *Śaṅkara's Prapañcasāra*. Incomplete. The author of the abstract is *Gīrvāṇendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was a pupil of *Amarendra Sarasvatī*, see Burnell, Tanjore, p. 207b; Stein-Jammu, p. 232.

It begins:—om agajānanapatmārkaṃ gajānanam ahar-niṣaṃ | anekadantaṃ bhaktānāṃ ekadantaṃ upāśmahe | on natvā śrī-Śaṅkarācāryyam Amarendrayatīśvaram | kurve prapañcasārasya sārasaṅgraham uttamaṃ | tatra prapañca-sāre yad yac Chaṃkarācāryyair uktam mantrayantrapra-yogādi tat sarvam api sārataṃ eva tathāpīdānīm manda-prajñāvataṃ vistaraśo jñātum anuṣṭhānaṃ (read °ātuṃ) cā-śakyatvād atyantopakāraṇatvena yat sārabhūtan tad alpa-granthenaiva yathā [1] sarvamantrayantratantrasāragraha-ṇaṃ syāt tathā [1] sarvatas sāraṃ grhītvā mayā satsampradā-yasarvasvābhīdhavyākhyānoktamārgeṇa vakṣyate (1) tatra punaḥ prasamgāt tatra tatra mantrakalpāntare mantrasā-rakramadīpikā Sanatkumārī[r]jyāśāradātilakamantradevatā-prakāśikādaṃ yad yan mantrayantrādy uktam | tad api kiñcit kiñcid vakṣyate | tatra prapañcasāre [1] prathamam tāvat kṣīrābdhau, etc.

It breaks off with the following words:—evam dhyātvā nyaset | om hrīm am nārāyaṇaṃ jyotir ahaṃ parajyotiṣi juhomi haṃssohaṃ svāhā namaḥ hrīm ā 3 m.

98.

WHISH No. 97.

*Size*:  $10\frac{1}{8} \times 1\frac{3}{4}$  in., (1) + 133 + (1) leaves, from 7 to 9 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character*: Grantha.

(1)

The *Dakṣiṇāmūrtisaṃhitā*, in 43 Paṭalas (ff. 1—111), described as a 'Kaulaśāstra' by Mr. Whish.

It begins:—dvitiyena caturtthena ṣaṣthenārkeṇa sundarī | indreṇa candrakalāyāvidyām sambhedyā ca svaraiḥ | ṣaḍaṃgāni nnyajen mantrī hṛc chiraś ca śikhā(m) tathā | kavacaṇ netraṃ astraṇ ca namaḥ svāhā krameṇa ca | vaṣaṭ vaṣaḍ astraṇ ca phaḍ ebhis saha vinyaset | etc.

F. 2:—iti śrīdakṣiṇāmūrttisamhitāyām ekākṣaralakṣmī-pūjāvidhiḥ paṭalāḥ prathamāḥ ||

It ends (f. 111 b):—tasya sāmvaṭsari pūjā śrīvidyādhiṣṭhitā bhavet || iti śrīdakṣiṇāmūrttisamhitāyām madanā(read dāmanā?)ropaṇanaimittikavidhānan nāma tricatvāriṃśatpaṭalāḥ || iti dakṣiṇāmūrttisamhitā sampūrṇā || śubham astu ||

(2)

The *Kumārasaṃhitā*, in 10 Adhyāyas (ff. 112—133), described as a 'Kaulaśāstra' by Mr. Whish.

It begins (f. 112):—śrīgurubhyo namaḥ | gurumūrttir āmbikāṃ śrīkṛṣṇaṃ śrīsāmbadakṣiṇāmūrttiṃ vande vināyakaṃ kām vāṇiṃ sundaramūrttiṃ dharaṇiṃ śrīsamastāyudhasampūrṇaṃ ṣaṭbhujāṃ cādayānvitaṃ | adhaṣṭād vanitākāraṃ ādyam vande gajānanam | rañjitādrivare rāmye munivṛndaniṣevite | kalpadrumaiḥ parivṛte śikhare hema-bhūṣite | ratnastambhasahasrais tu śobhite ratnamaṇḍape | ratnasimhāsanārūḍhaṇ devyā saha maheśvaram | draṣṭuṃ samāgato brahmā praṇipatya kṛpānidhiṃ | baddh[va]ñjali-puṭo bhūtvā tuṣṭāva parameśvaram | brahmā | namaś śivāya devāya, etc.

F. 113b:—iti śrīkumārasaṃhitāyām sadāśivabrahmasamvāde vidyāgaṇeśamanthroddhāraṇ nāma prathamoddhyāyaḥ |

F. 129:—iti śrīvidyāgaṇapatikalpe rahasyāgame saṃgrāmaṇijayo nāma aṣṭamoddhyāyaḥ ||

It ends (f. 133):—kim atra bahunoktena sarvāṇ kāmāṇ avāpnuyāt || iti śrīkumārasaṃhitāyām rahasyātirahasyaṇ nāma daśamoddhyāyaḥ || śrīgurubhyo namaḥ || etc.



99.

WHISH No. 98.

*Size:*  $12\frac{3}{4} \times 1\frac{3}{4}$  in., 100 + 68 + 65 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(1)

A Commentary on a *Manual of Śrauta Rites*, viz. New and Full Moon Sacrifices (darśapūrṇamāsau), Laying of the Fire (ādhāna), and Animal Sacrifice (paśubandha), according to the school of *Āpastamba* (ff. 1—100).

It begins:—athāto darśapūrṇamāsau vyākhyāsyāmaḥ | prātar agnihotraṁ hutvā darbheṣv āsīno darbhān dhārayamāṇaḥ patnyā saha prāṇān āyamyā saṁkalpaṁ karoti | darśśena yakṣye | anunirvāpyaindravaimr̥dhena saha pūrṇamāsena yakṣye | tena parameśvaraṁ prīṇayāni | darbhān nirasyāpa upaspr̥śya | vidyud asi + paimi | diviḥ | apa upaspr̥śya | yakṣyamāṇopa upaspr̥śati tad idaṁ sarva-yajñeṣūpasparśanaṁ bhavati | *etc.*

F. 17b:—prathamāḥ praśnas samāptaḥ || śrīkṛṣṇāya namaḥ || dev[y]asya tvā + mādade | sphyam ādāya | indrasya bāhur asi dakṣiṇas, *etc.*

F. 35b:—dvitīyapraśnas samāptaḥ || idāṁ eke pūrvaṁ samānanti prāśitraṁ eke prāśitrapātra upastīryya, *etc.*

F. 49b:—tṛtīyaḥ praśnas samāptaḥ || . . . atha yajamāno dakṣiṇe vedyante dakṣiṇena padā caturo viṣṇukramān prācaḥ krāmaty uttaram uttaraṁ jyāyāṁsaṁ | *etc.*

F. 56b:—atha nakṣatrāṇi | *etc.*

F. 71:—hariḥ om || śubham astu || (71b:) ādhānaṁ trivīdhaṁ somapūrvam homapūrvam iṣṭipūrvam ceti | *etc.*

F. 76b:—hariḥ om || paśubandhaprayōga ucyate | prāvṛtṭapaurṇamāsyām amāvāsyāyām vā prātar agnihotraṁ hutvā, *etc.*

It ends (f. 100):—sarasvatī | idaṁ haviḥ | sarasvān idaṁ haviḥ | agnabhagī (read agnir?) idaṁ haviḥ | devā ājyapā ity ādi sarvaṁ samānaṁ || hariḥ om *etc.*

(2)

Text of the Manual of Śrauta rites, on which the preceding work is the commentary (ff. 1—28).

It begins:—athāto darśśapūrṇamāsau vyākhyāsyāmaḥ | prātar agnihotram hutvā | darbheṣv ā+patnyā saha prānān āyamyā | darśena yakṣye | anunirvāp(y)aindravaimṛdhena saha paurṇamāseṇa yakṣye | vapanam | vidyud asi +paimi | dvih apa upasprīṣya | asyām iṣṭyām addhvaryyun tvām vṛṇīmahe | *etc.*

F. 17b:—caturtthaḥ praśnas samāptaḥ || ādhānaprayoga ucyate | uktanakṣatreṣu brāhmaṇādayognīn ādadhīran | *etc.*

F. 23b:—paśubandhaprayoga ucyate | prāvṛtpaurṇamāsyām amāvāsyāyām vā (prā)tar agnihotram hutvā, *etc.*

F. 28:—ayan te yonir iti punar agniṃ samāropyāgnyagāram prāpya mathitvāyatane nidhāya | upāvarohya | dhr̥ṣṭyā-dānādi samānam || hariḥ om || śubham astu ||

(3)

A Manual of Śrauta rites, viz. the Agniṣṭoma, according to the school of Āpastamba.

F. 28b begins:—prātar agnihotram hutvā prānān āyamyā saṃkalpam karoti | tripūrṣasomapīthavicchedapṛayaścittārtham aindrāgnaṃ paśun daurbrāhmaṇyanirharanārtham. āśvinam paśuṃ cāgniṣṭomiyasyopālabhyaḥ kurvan somena yakṣye | jyotiṣṭomenāgniṣṭomena rathantarasāmnaikaviṃśatidakṣiṇena tena parameśvaram priṇayāni | vidyud asi + mi dvih | *etc.*

F. 48b:—patnisamyājāntogniṣomiyas santiṣṭhate || hariḥ om || ye devā manoḥatā iti vratayati | āgnīddhre havirddhāne vā yajamānaḥ jāgarayanti, *etc.*

It ends (f. 68):—vācaspataye brahmaṇa idaṃ | tam agniṃ parityajya | sāyam agnihotram (ju)homi | dhr̥ṣṭyā-dānādi mārjjani (?) nāntam kāle prātarhomas santiṣṭhate-gniṣṭomaḥ || hariḥ om || *etc.*

(4)

A Commentary on the preceding work.

It begins:—om kratusaṃkalpakāle | hotā | ko yajūḥ |

ṛtvijaḥ | kâ dakṣiṇeti prativacanam brūyāt | mahān me  
voco bhargo me voco yaśo me voca stomam me vocaḥ kṣptim  
me voco bhaktim me vocas sarvam me voca iti<sup>1</sup> japitvā | sa  
vṛto japet | agniṣ te hotā, *etc.*

F. 28b:—ity āgneyakratu(h) samāptah || athoṣasyah | *etc.*

It ends (f. 65b):—vācaspatinetyādi | ilāntā santiṣṭhate |  
ayās cetyādi samsthājapas santiṣṭhategniṣṭomogniṣṭomah<sup>2</sup> ||  
hariḥ | om || śrīgurubhyo namaḥ ||

## 100.

WHISH No. 99.

*Size:*  $18\frac{1}{2} \times 1\frac{3}{4}$  in., 37 + 12 + 13 + 29 leaves, from 6 to 9 (in the  
last part from 10 to 13) lines on a page.

*Material:* Palm leaves.

*Date:* The Siddhārthin year in which the MS. was written (see  
below) may correspond to A. D. 1679—80 or A. D. 1739/40.

*Scribe:* Śeṣādri Sūri. See No. 34.

*Character:* Grantha.

(1)

The *Tarkaparibhāṣā*, by *Keśavamīśra* (ff. 1—30). See  
Ind. Off. IV, p. 605 sq.

It begins:—bālopi yo nyāyanaye praveśam alpena  
vāñchaty alasaśrutena | samkṣīpya yuktyanvitatarkabhāṣā  
prakāśyate tasya kṛte mayaiṣā | pramāṇaprameyasamśaya-  
prayojanadīṣṭāntasiddhāntāvayavatarkkanirṇayavādajalpa-  
vitaṇḍāhetvābhāsacchalaajātinigrahasthānānān tatvajñānān  
nīreyaśādhigama iti nyāyasyādimam sūtram | asyārthah |  
pramāṇādiṣoḍaśapadārtthānān tatvajñānān mokṣaprapṛtīr  
bhavatīti | *etc.*

It ends (f. 30):—etāvataiva bālavutpattisiddheḥ | iti  
Keśavamīśreṇa viracitā tarkaparibhāṣā samāptā || yādṛśam  
grantham ālokya, *etc.* . . . siddhārtthyākhye tu varṣesmin  
bhāskare śiṃhasamsthite | likhitam paribhāṣākhyam gran-  
tham Śeṣādrisūrinā ||

<sup>1</sup> Cf. Āp. Śraut. X, 1, 4.

<sup>2</sup> Cf. Āp. Śraut. XIII, 25, 10.

(2)

Fragment of the *Tarkabhāṣāprakāśikā*, a Commentary on *Keśavamiśra's Tarkaparibhāṣā*, by *Cinnamabhaṭṭa*. (ff. 30b—37). See Aufrecht-Oxford, nr. 606. Burnell, Tanjore p. 112b.

It begins (f. 30b):—om sakṛn natvāpi yaṁ loka labhate śāntisampadaḥ | sa naḥ pāyād apāyebhyaḥ yogānandanṛkesari | cikīrṣitasya granthasya niṣpratyūhaparipūraṇāya śiṣṭācārapariprāptam viśiṣṭeṣṭadevatā[na]praṇāmam manasi nidhāya cikīrṣitam pratijānite bāloṇṇi | *etc.*

It breaks off (f. 37) with the words:—lakṣye tv apy avarttanam asaṁbhavaḥ | yathā gor ekaśaphatvaṁ | kratv-antarvarttadhī (?).

(3)

The *Kāraḥavāda*, by *Jayarāma Bhaṭṭa Ācārya* (ff. 1—12).

It begins:—natvā viṣṇoḥ padāmbhojaṁ Jayarāmas samāsataḥ | karoti kāraḥavyākhyāṁ iha saṁkhyāvatām mudā | atra kāraṇakāni kartṛkarmakaraṇasampradānā-pādānādhikaraṇāni ṣaṭ tatvaṁ ca na tat kriyānimittatvaṁ caitrasya taṇḍulaṁ pacatītyādaḥ, *etc.*

It ends (f. 12):—tatra saptamīti tat sūtrārththa ity adoṣaḥ || iti śrī-Jayarāmabhaṭṭācāryaviracita-kāraḥavādas samāptaḥ || namas te śārade devi kāśmīrapuravāsini | tvāṁ ahaṁ prārththayiṣyāmi vidyādānaṁ tu dehi me || hariḥ om ||

(4)

The *Vādaratnāvalī* (by *Rāma Śāstrin*), a fragment only (ff. 1—13). See Aufrecht CC. p. 562.

It begins:—kavitārkikasiṁhāya kalyāṇagūṇaśāline śrī-mate Veṅkaṭeśāya vedāntagurave namaḥ aviḥṇam astu | bhāṣyaṁ yadābharanabhāṣitam eva jātam yatsūtaniṣvasitam eva bhavanti vedāḥ | yadvājivāhavaca eva purāṇajālaṁ tam śrīgīrīśaṁ anīṣaṁ śaraṇaṁ bhajāmi || vāgdevatān namaskṛtya vādibālavinodinīm | vādaratnāvalīm kurmmas tarkkabhāṣānusāriṇīm | nanu granthādaḥ maṅgalaṁ avāṣyaṁ ācaraṇīyyam | *etc.*

It breaks off (f. 13) with the words:—*atas tatkālavṛtti-  
bhāvatvaṃ prāgabdhāvatvaṃ iti pūrvoktadoṣābhāvād iti  
sarvaṃ susthaṃ iti kārṇatāvādaḥ* || *nanu yumi miśraṇā-  
miśraṇayo.*

(5)

A fragment of a work on Nyāya, possibly belonging to  
the *Vādaratnāvalī* (ff. 1—29).

It begins:—*pratyakṣanirūpaṇānantaram upajīvyopajīva-  
kabhāvasaṃgatya anumānaṃ nirūpayitum pratijānite atheti  
athaśabda ānantaryyavacanāḥ pratyakṣanirūpaṇasyārthād  
avadhritvaṃ avagamyata iti ata eva siddhatvaṃ api nirū-  
pyata iti varttamānārthakalaśaprayogeṇa cānumānanirūpa-  
ṇasya sādhyatvalābhaḥ evaṃ ca siddhasāddhyasamabhi-  
vyāhāre siddhaṃ sādhyāyopayujyata iti nyāyena malinan  
te vapu snāyā ity atrevātrāpi pratyakṣānumānanirūpaṇayoḥ  
upajīvyopajīvakabhāvalābhaḥ, etc.*

It breaks off (f. 29) with the words:—*niscitasāddhyavad-  
vṛttatvāt asādhāraṇyāpattiḥ iṣṭatvāt asādhāraṇasatprati-  
pakṣayor anityatādoṣatvavādināṃ prācāṃ matenaital la-  
kṣaṇād iti.*

## 101.

WHISH No. 100.

*Size:*  $16\frac{1}{4} \times 1\frac{3}{8}$  in., (1) + 70 (numbered as leaves 45—114) + 1 (odd  
leaf between ff. 81 and 82) + (1) leaves, from 6 to 8 lines on a page.

*Material:* Palm leaves.

*Date:* 17<sup>th</sup> or 18<sup>th</sup> cent.?

*Character:* Grantha (one leaf between ff. 81 and 82 in Malayalan).

*Injuries:* The first two leaves are slightly damaged.

Fragment of a work (probably some Commentary) on  
Nyāya philosophy.

It begins (f. 45):—*yat kiṃcit sādhyaniṣṭhādheyatvāni  
rūpakādhikarṇatvaṃ vā ādye kevalānvayīti kevalānvayisā-  
ddhyaka ity arthhaḥ avyāpe \*\*\*\* (broken) yatisāddhyaniṣṭheti  
dvitīyenāne(ne)ti vahnimān dhūmād ity ādau ādye doṣān-  
taram āha kvacid iti viśiṣṭasattāvān jāter ity ādau sattā-*

niṣṭhādheyatvānirūpakatvasya sāmānyādaṁ satvena tatra jātyadhikarāṇatvābhāvasya satvād iti bhāvaḥ | *etc.*

F. 51:—iti pañcalakṣaṇarahasyam || pāribhāṣikam evety evakāreṇa yogānādaras sūcitaḥ, *etc.*

F. 72:—pragalbhīyalakṣaṇam āha sādhyeti guṇānyatvaviśiṣṭasattāvān jāter ity atra, *etc.*

F. 76:—mīśralakṣaṇam eva pariśkrītya darśayati keci(t) tv iti sājātyam sādṛśyam, *etc.*

F. 85:—sārvabhaumalakṣaṇe samudāyapadādāne taddoṣāṇām alagnakatety āśayena, *etc.*

F. 102:—ṭipu<sup>1</sup> | sattāvān dravyatvād vahnimān dhūmād ity ādaṁ tādṛśakūṭādhikarāṇajagadvṛttitvasya, *etc.*

F. 106:—ṭipu<sup>1</sup> | atra jalādirūpadravyam na svaśabdārthaḥ | *etc.*

F. 111b:—ṭipu | tatra samavāyena guṇasāmānyābhāvasyotpatikālāvaccchedena, *etc.*

F. 112:—kecit tu vyāpya vṛttitvam kīñcid avacchinna-vṛttikabhinnatvam *etc.*

It ends (f. 114):—nanu pratiyogitāvacchedakaviśiṣṭajñānam nābhāvapratyakṣamātre hetuḥ idan tv ādinā abhāvapratyakṣe vyabhičārāt na tāvad abhāvapratyakṣaviśeṣe mānābhāvād ata āha viśeṣaṇatāvacchedakaviśiṣṭeti viśeṣye viśeṣaṇam iti nyāyena nābhāvapratyakṣam ananubhavāt vivecitañ cedam ālokamañjaryām asmābhiḥ || śrīgurubhyo namaḥ ||

## 102.

WIISH No. 101.

*Size:* 14<sup>5</sup>/<sub>8</sub> × 1<sup>7</sup>/<sub>8</sub> in., (2) + 19 + 147 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(1)

The *Gautamīya Dharmasūtra* in 3 Adhyāyas or 29 smaller subdivisions (called 'Adhyāyas' in the Commentary, and in Stenzler's edition).

<sup>1</sup> May be ṭipu.



It begins:—vedo dharmmamūla(m) tadvidānī ca smṛti-śīle, *etc.*

In I, 44 this MS. supports the reading srehu adopted by Stenzler from his Telugu MS. See 'The Institutes of Gautama', ed. by A. F. Stenzler, p. iv.

The *first* Adhyāya ends after the 9<sup>th</sup> chapter ('Adhyāya' 9 in Stenzler's ed.), f. 7:—ācāraṃ prathamoddhyāyaḥ ||

The *second* Adhyāya ends after the 19<sup>th</sup> chapter ('Adhyāya' 19 in Stenzler's ed.), f. 13:—vyavahāraṃ dvītiyoddhyāyaḥ ||

Then follows the 20<sup>th</sup> chapter which is not found in Stenzler's edition.

It begins:—atha catuṣṣaṣṭiṣu yatanāsthāneṣu duḥkhāny anubhūya tatremāṇi lakṣaṇāṇi bhavanti, *etc.*

The chapter ends:—viśuddhail lakṣaṇair jñāyante dharmmasya dhāraṇād iti dharmmasya dhāraṇād iti || 20 ||

Chapters 21—29 correspond to Adhyāyas 20—28 in Stenzler's edition.

It ends:—iti dharmmo dharmmaḥ || 29 || prāyaścittam tṛtiyoddhyāyaḥ || karakṛtam aparādham kṣantam arhanti santah (read sādhaḥ?) || koṭikannyāpradānaḥ ca koṭigodānam eva ca | apūryyāma (read °yyamāna?) sahasrāṇāṃ tatsamaḥ prātarāhutiḥ || koṭigodāvarisnānam makarārke sitāsite | tat phalaṃ samavāpnoti sāyamphomāvalokanāt | dāntam kṣāntam jītakrodham jīteन्द्रियam akalmaṣam | tam agrya-brāhmaṇam anye śeṣāt (read manye śeṣāḥ) śūdrā itī smṛtāḥ || yac caitanyam anasyūta (read anusyūtam?) jāgratsvapnasuṣṭiṣu | tad eva tvam idaṃ [n]tatvam ito nāsty adhikaṃ paraṃ || śrīguru° . . . namo namaḥ ||

(2)

The *Mitākṣarā*, a Commentary on the *Gautamīya Dharmaśāstra*, by *Haradattamiśra*. It is incomplete. The first Adhyāya (of the smaller subdivisions) is wanting, and at the end one leaf seems to be lost, containing the end of the Commentary.

It begins:—prāgupañcanayanāt<sup>1</sup> kāmācāravādapakṣaḥ

<sup>1</sup> Read prāg upanayanāt.

āpatkālasypānayanasya grahaṇam | ā ṣoḍaśāt brāhmaṇa-syetyādi brahmacāriti liṅgāt na hi nityakālāt prāk striga-manasya prasamgosti, etc.

The second chapter ends (f. 9):—Haradattamiśravira-citā(yām) mitākṣarākhyāyām Gautamadharmmaśāstraṭikāyān dvitīyoddhyāyaḥ ||

The I<sup>st</sup> Adhyāya (ācāram) ends f. 39.

End of the II<sup>nd</sup> and beginning of the III<sup>rd</sup> Adhyāya (f. 102b):—iti Haradattamiśraviracitāyām mitākṣarākhyā-yām Gautamiyaṭikāyām ekonaviṃśoddhyāyaḥ || atha ca-tuṣṣaṣṭiṣu yātanāsthāneṣu du(h)khāny anubhūya tatremāni lakṣaṇāni bhavantīti karmnavipākāddhyāyasya vyākhyānan durllabham | etc.

It breaks off with the last but one Sūtra (28, 51 Stenzler):—yatoyam aprabhavo bhūtānām himsānugraha-yogeṣu | prabhavaty asmād iti prabhavaḥ kāraṇam | (tathāha).

### 103.

#### WHISH No. 102.

*Size:* 15 × 2½ in., (1) + 160 (numbered 130 to 289 in continuation of No. 88 = Whish No. 87) + (2) leaves, about 13 lines on a page.

*Material:* Palm leaves.

*Date:* The MS. was written in the Paridhāvin year, corresponding to 967 of the Kollam era, or A. D. 1792.

*Scribe:* Subrahmaṇya.

*Character:* Grantha.

The *Śivarahasyakhaṇḍa* from the *Śaṅkarasaṃhitā* of the *Skanda-Purāṇa*, continued from MS. Whish No. 87 (No. 88), and containing the *Devakāṇḍa* (ff. 130—141), *Dukṣakāṇḍa* (ff. 142—181), and the *Upadeśakāṇḍa* (ff. 182—289).

It begins:—mātāmahamahāsailam mahas tad apitāma-ham | kāraṇaṁ jagatām vande kaṇṭhād uparivāraṇam | śrīgurubhyo namaḥ | śrīsarasvatyai namaḥ | śivāya on namaḥ || atha vikṣya guho devāṁ jayantapramukhān iha | bandhitān ānayety āha virabāhum tadāsuraiḥ | sa tatheti vinirgatya guhājñām śirasā vahan | etc.

The Devakāṇḍa (in 7 Adhyāyas) ends f. 141b:—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe devakāṇḍe saptamoddhyāyaḥ || om śivāya namaḥ || devakāṇḍas samāptaḥ || yādṛśaṃ pustakan dṛṣtvā, *etc.* . . śrīsomāskandaparameśvarāya namaḥ || . . . Subrahmaṇyasya svahastalikhitaṃ ||

The Dakṣakāṇḍa begins (f. 142):—harividhimukhyavandyaṃ sarvakarttāram īśaṃ padanata duritaghnaṃ śāśvataṃ vakratuṇḍaṃ | abhaya varadahastaṃ śaṃbhuputraṃ gaṇeśaṃ hrdayakamalamaddhye santataṃ cintayāmi || ṛṣayaḥ || dakṣāddhvaras tvayā proktāḥ (read °aḥ) purā sūta tapodhana | jayantāyendraputrāya samāsenā brhaspatiḥ | *etc.*

This Kāṇḍa ends (f. 181b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe dakṣakāṇḍe catvāriṃśoddhyāyaḥ || śrīminākṣisundareśvarābhyān namaḥ || hariḥ om | dakṣakāṇḍas samāptaḥ || . . . Subrahmaṇyasvahalikhitaṃ || śrīdakṣiṇāmūrttaye namaḥ ||

The Upadeśakāṇḍa begins (f. 182):—om viśveśvaraṃ viśvavandyaṃ vimalajñānabodhakaṃ | upadeśakāṇḍaṃ muktyarttham umāputraṃ namāmy ahaṃ | subrahmaṇyaṃ sureśānaṃ dhūryyakotiśamaprabhaṃ | sukumāraṃ ahaṃ vande sadā sarvāṃgasundaraṃ | *etc.*

It ends (f. 289b):—om iti śrīmat-skānde mahāpurāṇe śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe upadeśakāṇḍe pañcāśītitamoddhyāyaḥ || om śivāya namaḥ || samāptaṃ idaṃ upadeśakāṇḍaṃ | hariḥ om || . . . Subrahmaṇyaṃ svahastena likhitaṃ . . . śaṃkarasaṃhitasaptakāṇḍaṃ parisamāptaṃ 9 100 60 7 śrīmeśamāsaṃ | paritāpīnāmasaṃvatsaraṃ caitra māsaṃ parisamāptaṃ || om . . . śubhaṃ astu ||

On the same leaf written by Mr. Whish:

“100

967

825

This copy written in 1792 AD April/May

Here ends the 7<sup>th</sup> & last Kāṇḍaṃ of the Sankara Samhitā.”

104.

WHISH No. 103.

*Size:*  $12\frac{3}{4} \times 2$  in., (1) + 10 + 80 + (2) leaves, 10 or 11 lines on a Malayalam page, 8 or 9 lines on a Grantha page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

*Character:* The first two works (10 leaves) in Malayalam, the rest in Grantha.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—3).

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu | duḥkhatrayābhihātāḥ jijñāsā tadapaghātake hetau drṣṭe sāpārthā cen naikāntātyantatobhāvāt | drṣṭavad āśravikas sa hy aviśuddhikṣayātīśayayuktaḥ, etc.*

It ends (f. 3b):—*saptatyām khalu yertthās tertthāḥ kṛtsnasya ṣaṣṭitantrasya ākhyāyikāvirahitāḥ paravādavivar-jjitās cāpi || tathā ca rājavārttikam || pradhānāstitvam ekatvam artthamatvam athānyatā | parārtthyañ cātmano naikyam viyogo yogavivacaśeṣavṛttir akartṛtvam laukikār-tthās tathā daśa viparyayaḥ pañcavidhas tathoktā nava tuṣṭayaḥ karaṇānām asāmartthyād aṣṭāvimpśatidhā vadhaḥ | iti ṣaṣṭiḥ padārtthānām aṣṭābhis saha siddhibhiḥ ||<sup>1</sup> namaḥ Kapilāya || . . . śubham astu ||*

(2)

The *Bhāṣyārthasaṃgraha*, by *Brahmānanda Yati*, the pupil of *Viśveśvarānanda* (ff. 4—10).

It begins (f. 4):—*hariḥ śrīgaṇapataye namaḥ avighnam astu | ghaṭarūpeṇa yo bhāti paṭarūpeṇa ca prabhuh sarvā-[bha]vāsakam vande tam ahan devakīsutam śrīmatbhāṣyāmṛ-tāmbhodher arttharatnam samuddhare hnum (?) lamkurv aṇcane (?) naryāḥ kaṇṭham kaustubhavaddhariḥ śrutismṛtiti-hāsapurāṇāni hi brahmaṇi pramāṇam teṣāṃ ca trividhā pravṛttiḥ keśāñcit pariṇāmadrṣṭyanusāriṇi anyeṣāṃ vivar-ttadrṣṭyanusāriṇi pareṣāṃ apavādadrṣṭyanusāriṇi, etc.*

<sup>1</sup> "All this (tathā ca . . . siddhibhiḥ) from the Tattvakaumudī of Vācaspatiśra, and faulty", Prof. Aufrecht.

It ends (f. 10):—atrāntaḥkaraṇopādher bādhitatvān na gamanādiśamkā iyam evaitat sūtrasamdarbhapratipādyā bhāṣyakārādyabhimatā ca iti śrī-Viśveśvarānandaguruprasādāsāditasarvajñatvena Brahmānandayadinā (*sic*) kṛtaśrīmatbhāṣyārtthasamgraha(h) samāptaḥ || śrīmatbhāṣyābhivāyo viṣṇuḥ prasīdatu sadā mama yadiyarasam āsvādya na manonyapumartthadhīk || || śrīgurubhṛgo namaḥ śrīśūryānandāy vagrahebhṛgo namaḥ śrīrāmāya namaḥ *etc.*

(3)

A Commentary on the *Sāṅkhyasaptatī*, by *Vācaspatimiśra* (ff. 1—45).

It begins:—ajām etām lohitaśuklakṛṣṇām bahviḥ prajāś srjāmānān namāmaḥ ajā etañ juṣāmānām bhajante jahaty enām bhuktabhogā | asamastān | Kāpilāya mahāmuniaye śiṣyāya tasya tasya cāsmaraye Pañcaśīkhāya tatheśvara-kṛṣṇāyaite namasyāmaḥ | iha khalu pratipitsitam arttham pratipādayan pratipādayitāvadheyavacano [bhavacano] bhavati prekṣavatām apratipitsitan tu pratipādayat nāyam laukiko na parīkṣaka tu prekṣa(vat)omir anivartitavau āprekṣyeta sa caisām pratipitsitortthah yo jātah puruṣārtthāya kalpate ity ādipsitaśāstraviṣayajijñāsasya paramapuruṣārtthasādhana-tvāhetukān tadviṣayajijñāsām avatārayati duḥkhatrayā-bhīghātāḥ jijñāsā tadapaghātake hetau evaṃ hi śāstraviṣayo na jijñāsyeta yadi duḥkhan nāma jagati na syāt, *etc.*

F. 45:—ity āryyāmatir yasya soyam āryyāmatih *etc.* ca śāstram sū śrī-Vācaspatimiśraviracitā sāṅkhyasaptativyūkhyā sampūrṇā || hariḥ om ||

(4)

The *Sāṅkhyavivaraṇatattvakaumudī*, a Supercommentary on *Vācaspatimiśra's* work (No. 3), by *Bodhabhārati*, a pupil of *Bādhāranya*<sup>1</sup> (ff. 45—80).

It begins:—yatprasādād ajan nityam ātmānam āsarīri-  
ṇam | vijajñau tām gurūn bhaktyā namāmi karuṇākārān |  
śrīmatsāṅkhyasaptatim vyācīkhyāsur bhagavān Vācaspatiḥ

<sup>1</sup> The author's name is generally given as *Bhāratiyati*, pupil of *Bodhāranya*. (Prof. Aufrecht.)





It ends:—iti vedāntasāstrasiddhāntaleśasamgrāhe catur-  
tthaḥ paricchedaḥ || vidvatguror vihi<sup>1</sup> taviśvajidaddhvarasya  
śrīsarvatomukhamahāvratayājisūnoḥ śrī-Raṅgarājamakhina  
śrītacandramaulir asmy Appadikṣita iti prathitas tanūjaḥ |  
tantrāṇy adhitya sakalāni sa tātapāda<sup>2</sup> vyākhyānakauśala-  
kalāviśadīkṛtāni | ātmāya vākyam<sup>3</sup> anuruddhya ca sampra-  
dāyasiddhāntabhedalavasamgraham ity akārṣit | siddhā-  
ntaritiṣu mayā bhramadūṣitena syād yad yathāpi likhitam  
yadi kiñcid asya | samśodhane sasrayās (?) sadayā bhavantu  
satsampradāyapariśīlananirviśamkāḥ || hariḥ om || śabdā-  
ntarābhyāsagunasaṃkhyā prakā(ra?)ṇanāmadheyāni bheda-  
sādhakapramāṇāni || ... karotu mama kalyāṇam karuṇānidhir  
īśvaraḥ | jananasthitisamhārā(ṇ) jagatāṇi vidadhāti yaḥ ||  
śrīmanmahādevāya śāmbāya (read sām̐bāya) parasmai  
brahmaṇe namaḥ || om brahmaiva satyaṇ jagan mithyā on  
tat sat || śiva śiva || śrī || śubham astu.

## 106.

WHISH No. 105.

*Size:*  $14\frac{1}{4} \times 2\frac{1}{8}$  in., (1) + 23 [14—23 marked by letters from *ka* to  
*jha*] + 30 + 1 [single leaf inserted between 21 and 22] + 41 leaves,  
from 9 to 12 lines on a page.

*Material:* Palm leaves.

*Date:* The MS. consists of old and modern parts. The first leaf,  
and ff. 22—41 at the end of the MS. are written by a different hand  
and have a more modern appearance. The older parts may have  
been written in the beginning of the 18<sup>th</sup> century, the modern parts  
at the end of the 18<sup>th</sup> or beginning of the 19<sup>th</sup> century.

*Character:* Grantha.

(1)

A philosophical treatise, or fragment of a larger work  
(*Gādādharī?*) called *Yogyatāvādārtha* (ff. 1—13). See  
Aufrecht CC. p. 482.

The first leaf (marked f. 13) begins:—ekapadārtthasam-  
sarge aparapadārtthaniṣṭhātyantābhāvapratiyogitvaprakā-

<sup>1</sup> Doubtful akṣara.

<sup>2</sup> sadāvadāta *Ed.*

<sup>3</sup> āsthāya mūlam *Ed.*

rakapramāviśeṣyatvābhāvo yogyatā[m] idr̥śi ca yogyatā  
ghaṭam ānayety atra varṭtate, *etc.*

F. 8:—yogyatāvādas samāptaḥ ||

F. 13b:—yogyatāvādārtthaḥ samāptaḥ hariḥ om.

(2)

A philosophical treatise (part of the *Gādādharī*? See Aufrecht CC. p. 147, s. v. viśayatāvāda and viśayatāvādārtha), called *Laukikaviśayatāvādārtha* (ff. 14—19).

It begins:—ghaṭam sāksātkaromity anuvyavasāyaviśayatāyā laukikaviśayatāyā atiriktāyās siddhir iti navīnāḥ | *etc.* See the beginning of the *Laukikaviśayavicāra* in MS. Walker 201i, Aufrecht-Oxford, p. 245. Cf. Mitra, Notices, Nr. 143. Ind. Off. IV, p. 648. Hall, p. 41 sq.

It ends (f. 19):—samāpto laukikaviśayatāvādārtthaḥ || śrīveṅkaṭeśāya namaḥ || *etc.*

(3)

The *Parāmarśavādārtha*, another treatise or fragment from the *Gādādharī* (ff. 19b—23b). See Aufrecht-Oxford, Nr. 611: *Navīnamatavicāra*.

It begins:—anumitiṃ pratiparvatīyadhūmavyāpako vahnir ity ākārakaḥ parāmarśa eva hetuḥ, *etc.*

It breaks off with the words:—dhūmīya ity ākārakabādhādipratibaddhyatvaprasaṅgaḥ tādṛśadhūmaprakāratāyā.

(4)

The *Vedāntaparibhāṣā*, by *Dharmarājādharīndra*, a pupil of Veṅkaṭanātha, and the author of the *Tarkacūḍāmaṇi*, and of several Commentaries (ff. 1—12). See Aufrecht CC. p. 269. The first leaf contains the beginning of the first Pariccheda (as far as p. 3, l. 6 in the edition of the text published at Calcutta, Śake 1769), while ff. 2—12 contain the two last Paricchedas.

F. 1 begins:—yadavidyāvilāśena bhūtabhautikasṛṣṭayaḥ | taṃ naumi paramātmānam saccidānandavigraham | yadantevāśipañcāsyair nnirastā bhedivāraṇāḥ taṃ naumi narasiṃhākhyam yatindram paramaṃ gurum | śrīmat-Veṅkaṭanā-

thākhyān viḷampkūṭinivāsinaḥ | jagatgurūn ahaṃ vande  
sarvatantrapravarttakān | yena cintāmaṇau ṭikā daśaṭikā-  
vibhañjanī | tarkacūḍāmaṇir nnāma kṛtā vidvanmanoramā |  
ṭikā śāśadharasyāpi bālavutyutpattidāyini | padayojanayā  
pañcapādikā vyākṛtā tathā | tena bodhāya mandānām vedā-  
ntārtthāvalambini | Dharmmarājāddhvarindreṇa paribhāṣā  
vitanyate | iha khalu dharmmārtthakāmamokṣākhyeṣu ca-  
turvidhapuruṣārttheṣu mokṣa eva paramapuruṣārttlaḥ, etc.

F. 8b:—iti Dharmmarājāddhvarindraviracitāyāṃ vedā-  
ntaparibhāṣāyāṃ viśayapariśchedaḥ ||

It ends (f. 12):—iti siddham prayojanam || iti Dharmmarā-  
jāddhvarindraviracitāyāṃ vedāntaparibhāṣāyāṃ aṣṭama-  
pariśchedaḥ || hariḥ om om brahmādibhyo brahmavidya-  
saṃpradāyakartṛbhyo namaḥ || vedāntaparibhāṣeyam sarasū  
likhitā mayā | etena vandito devaḥ keśābhyām priyatām  
hariḥ.

(5)

The *Vedāntaśikhāmaṇi*, a Commentary on the *Vedānta-  
paribhāṣā*, by *Rāmakṛṣṇādharin*, the son of the author  
*Dharmarājāddhvarindra* (ff. 13—30, 1—41). The two first  
Paricchedas only. A lithographed edition of this work, with  
a commentary, was published at Benares (202 foll., oblong).

It begins (f. 13):—vāgīśād yās sumanasas sarvārtthā-  
nām upakrame | yan natvā kṛtakṛtyā[su] syus tan namāmi  
gajānanam | naidāghabhānukiraṇeṣv iva vāripūras sarvo  
vibhāti yadabodhavaśāt prapañcaḥ | mālāphaṇiva ca ni-  
mīlati yatprabodhāt tat brahma naumi sukham adva-  
yam ātmarūpam | ā setor ā sumeror api bhuvi viditān  
Dharmmarājāddhvarindrān vandehan tarkacūḍāmaṇima-  
ñjananaksīradhīṃs tātāpādām | yat[sā]kārūṇyān mayābhūd  
adhigatam adhikan durgraham sūkṣmadhīkair apyāntam  
śāstrajātaṃ jagati makhakṛtā Rāmakṛṣṇābhavayena | vedā-  
ntaparibhāṣākhyāṃ sohan tātavinirmmitām | vyākaromi  
kṛtiṃ sarvām śrutyantārtthaprakāśikām | etc.

After f. 30, a new numbering of leaves begins, but no-  
thing seems to be missing.

End of the MS.:—vā mithyātvaṃ bodhyam anumānarū-  
peṇa prayojanam upasamharati tasmād iti ॥ iti Dharmmarā-  
jāddhvarīndrātmaja-śrī-Rāmakṛṣṇāddhvariviracite vedānta-  
śikhāmaṇau anumānaparicchedaḥ ॥ śrī-Rāmakṛṣṇāya namaḥ ॥  
hariḥ om ॥

107.

WHISH No. 106.

*Size:*  $12\frac{5}{8} \times 1\frac{7}{8}$  in., (2) + 95 + (1) leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1831. The MS. cannot be many years older.

*Character:* Grantha.

*Injuries:* One of the three leaves ff. 82 to 84, and parts of the two others are lost, so also part of f. 89.

The *Prapañcahṛdaya*, in 8 Paṭalas, described by Mr. Whish as 'an admirable cyclopaedia of modern works of Science.'

It begins:—lokadehādikāryyānāṃ kāraṇasyādikāraṇaṃ |  
prapañcahṛdayādhāraṃ tan namāmi sadā hariṃ | athedā-  
nīm aśeṣapuruṣārthtāśeṣatayā sakalaprapaṇcoyam iha pra-  
darśyate sa tu trividho vedyavidyāvettprapaṇcabhedena  
tatra vedyaprapaṇco dvidvidhaḥ tanubhuvanabhedena tatra  
tanur dvidvidhā[h] sthāvarajaṃgamadebena tatra pañcavidha  
sthāvaraḥ, etc.

Paṭala I (tanubhuvanaprakaraṇaṃ nāma) ends f. 18.  
P. II (vedaprakaraṇaṃ nāma) f. 23b, P. III (śaḍaṃga-  
prakaraṇaṃ nāma) f. 34b, P. IV (caturttham upāṃgapra-  
karaṇaṃ) f. 48b, P. V (upavedakāraṇaṃ nāma) f. 59b,  
P. VI (beginning:—athedānīm aśeṣapuruṣārthtāgryas sa-  
kalasamsūraduḥkha pravahanivarttako mokṣopi [vi]pradar-  
śyate i) ends f. 66, P. VII (jñānaprakaraṇa) f. 74b.

It ends:—vaiśvānara svayaṃ vahnir brahmarandhravinir-  
gataḥ | yathaiva mathito vahnir araṇīm sandaḥet tathā |  
santāpayati svan deham āpādata lamastakam | brahmaivā-  
sau bhaved ātmā na punar janmabhāg bhavet | nānāvijñā-  
najananaṃ vidvajjanamanoharam | prapañcahṛdayākhyam

hi prapañcottamabhūṣaṇam | samyakjñānapradamśaś ca  
da (?) jñānam sarvavastuṣu | aprakāśyam idan tantraṁ  
saṁhāraṇanadāhakaṁ || iti prapañcahrdaye aṣṭamaḥ pa-  
ṭalaḥ || prapañcahrdayaṁ samāptam om . . . śrīgurubhyo  
namaḥ ||

## 108.

WHISH No. 107.

*Size:*  $15\frac{1}{4} \times 2$  in., (1) + 266 + (1) leaves, from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1831. The MS. may be about 100 years older.

*Character:* Malayalam. Two different hands, a larger one (ff. 1 to 112b), and a smaller one (ff. 112b to the end). The leaves are numbered by letters, according to the system mentioned above to No. 19. After f. 247, a new foliation begins, by the letters ka, kha, ga, etc.

The *Mīmāṃsā-Tantravārttika*, by *Kumārila Svāmīn*, beginning with I, 4, 3 and ending with the end of the second Pāda of the third Adhyāya.

It begins:—hariḥ | idānīm ayaugikeṣu vṛihyādivaḥ lokarū-  
ḍheṣu jātiguṇavacanaśabdeṣu cintā na hy ānumānikakaraṇa-  
tvānurodhena pratyakṣaprasiddhibādhas saṁbhava[n]titi pū-  
rvādhikarāṇeṇāsiddhiḥ nanv ājyai stuvate prṣṭhai stuvate  
bahiṣpavamānena stuvata ity upapattivākyatvād etāny udā-  
harttavyāni tathā hi utpattau nāmadheyaṁ vā guṇo vāpy  
avadhāritam (*sic*) vyavahārāṅgatām yāti saivodāharanākṣamā  
sā tu nodāhṛtā sūtrakāreṇa yasmin guṇopadeśa iti guṇavā-  
kyasyāśritatvāt, etc.

The 1<sup>st</sup> Adhyāya ends (f. 30b):—iti mīmāṃsātantravā-  
rttike prathamasyāddhyāyasya caturtthaḥ pādaḥ || samā-  
ptaś cāddhyāyaḥ ||

The first Pāda of the 2<sup>nd</sup> Adhyāya ends on f. 114b, the second Pāda ends on f. 175, the third Pāda ends on f. 196b. The second Adhyāya ends on f. 205b.

The MS. ends with the 2<sup>nd</sup> Pāda of the 3<sup>rd</sup> Adhyāya:—  
tasmāt sarvavītānām indrasomasavanasambandhitvān man-

travat bhakṣaṇaṃ iti siddhaṃ ॥ ity ācāryya-Kumārīlasvā-  
miviracite guruvākyaleśasaṃgrāhe mīmāṃsātantravārttikē  
tṛtīyasyāddhyāsyasya dvitīyaḥ pādaḥ ॥

### 109.

WHISH No. 108.

*Size:*  $7\frac{5}{8} \times 1\frac{3}{4}$  in., 84 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Kuvalayānandīya*, by *Appayya Dikṣita*. See Auf-  
recht CC. p. 113. Other copy below No. 127.

It begins:—śrīgurubhyo namaḥ | parasparatapassampat-  
phalātita(read phalāyita?)parasparau | prapañcamātāpitarau  
prāñcau jāyāpati stumaḥ | utghāṭya yogakalayā hṛdayābja-  
koṣaṃ dhanyaiś cirād api yathāruci grīyamāṇaḥ | yaḥ  
prasphuraty avirataṃ paripūrṇarūpaś śreyas sa me diśatu  
śāśvatika(m) mukundaḥ | alaṃkāreṣu bālānām avagāhanasi-  
ddhaye | lalitaḥ kriyate teṣāṃ lakṣyalakṣaṇasaṃgrahaḥ |  
yeṣāṃ candrāloke dṛśyante lakṣyalakṣaṇaślokaḥ | prāyas  
ta eva teṣāṃ itareṣāṃ tv abhinavā viracyante | etc.

It ends:—guṇena tadīyasnānato gaṃgāyālī | pāvanatva-  
guṇo varṇitaḥ | guṇopāyadvarṇyate sa ullāsaḥ dītivārddha-  
mādyasyodāharaṇaṃ (sic) | tatra pativratāmahimā guṇena  
tadīyasnānato gaṃgāyālī iti kuvalayānandīyaṃ sampaūrṇaṃ ॥  
hariḥ om |

### 110.

WHISH No. 109.

*Size:*  $6\frac{7}{8} \times 1\frac{5}{8}$  in., (2) + 41 + (3) leaves, 7 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'December 1831.' The MS. is  
probably not much older.

*Character:* Grantha.

A fragment or fragments of a work belonging to the  
*Samgītaśāstra*, and treating of the art of dancing and



acting, but chiefly of the various motions of the hands used by female dancers (*abhinaya*).<sup>1</sup> The title *Nāṭyalakṣaṇa* given by Mr. Whish is doubtful. A work called *Abhinayadarpaṇa* (see below) is mentioned by Burnell, Tanjore, p. 60.

The MS. begins:—*hastabhāvaśirodṛṣṭirekhāpuṣpāñjalis tathā | mukhacāliyacāliyā dvādaśāṅgam ataḥ paraṃ || patākalakṣaṇam | prasāraṇam aṅgulīnām aṅguṣṭhasya ca kuñcanāt patākākhyakaraṇproktaḥ karaṭikavicakṣaṇaiḥ | nāṭyārambhe pārivāhe vare vastuniṣedhake | kucasthale niśāyān ca nadyām amaramaṇḍale | etc.*

F. 30b ends:—*ity abhinayadarpaṇam || hariḥ om | śrīgurave namaḥ |*

F. 31 begins:—*haṃsāsya hastalakṣaṇam | maddhyamādyās trayomaṅgulyo virālā prasṛtā yadi | tarjanyamaṅguṣṭhasaṃśleṣāt karo haṃsāsyaḥ bhavet | etc.*

F. 35 ends:—*vāme tu mṛgaśirṣam syāt dakṣiṇe ca kapitthakam | rādhāyā darśane caiva ratnāvalī niyujyate || śrīgurubhyo namaḥ ||*

F. 35b begins:—*raṅgalakṣaṇam | purodeśe narapater ddaśahastaparākramāt | devālaye sabhāyān ca bhaveyul puratas tathā | etc.*

F. 36b breaks off with the words:—*anyathā nṛtyate caiva brahmahatyā dipātakam | etau tau viparitau tu baddhne strīpumsayos tathā ||*

F. 37 begins:—*makāras tu mahādevo dakāro danujantakaḥ | etc.*

F. 38 ends:—*purato Bharatācāryyo narttakivākalāvati | tatpāścāt gāyakas tiṣṭhet pāścāt gaṇikā dāsa | aṣṭau śaḍvā catasro vā bhaveyu pa (read bhaveyul) | vibhramān vitāḥ iti nāṭyalakṣaṇam ucyate || hariḥ om ||*

F. 39 begins:—*tantrirāja namas tubhyam tantri layasamanvitā | gandharvakulasambhūta śeṣākāra namostu te | etc.*

The MS. breaks off (f. 41) with the words:—*stambapralayaromāñcasvedo vaivarnyam eva ca | āsrnva ispūryyam ity aṣṭau sātvikāḥ parikīrtitāḥ |*

<sup>1</sup> As Prof. Aufrecht informs me, the work is the *Abhinayadarpaṇa*, attributed to *Nandikeśvara*.

### III.

WHISH No. 110A.

*Size:*  $14\frac{3}{8} \times 1\frac{3}{4}$  in., (1) + 233 + 4 + 37 + 37 + 43 + (1) leaves, generally 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Probably end of 18<sup>th</sup> century.

*Character:* Grantha (the first three works), and Malayalam (the two last works).

(1)

The *Horāsūstra*, i. e. *Varāhamihira's Brhājñātaka*, with a Commentary (*Subodhinī*), Adhyāyas II—XXV. (Ff. 233.) See Ind. Off. V, p. 1093 sq.

It begins:—*atha grahayonibhedāddhyāyo vyākhyāyate tatra prathamena ślokena pūrvoktasya horākhyasya kāla-puruṣasyātmādisvarūpaṃ rājādirūpatvañ cāha | kālātmā dinakṛn manas tubinagus satvaṃ, etc.*

F. 24:—*iti Varāhamihirācāryyaviracite horāsāstre dvitīyoddyāyaḥ ||*

Adhyāya 4 ends f. 48, A. 5 f. 67b, A. 7 f. 113, A. 11 f. 151b, A. 16 f. 177, A. 20 f. 192, A. 24 f. 230b, A. 25 f. 233b.

It ends:—*mīnāntyadrekkāṇarūpaṃ āha | śvabhṛāntike sarppaniveṣṭitāṃgo[r] vastrair vihināḥ puruṣa[h]s tv aṭavyāṃ | corānalavyākulitāntarātmā vikrośatentyopagato jhaṣasya | ayaṃ sarppadrekkāṇaḥ puruṣa[h]s tathāraṇyaś ca || 36 || iti horāsāstre pañcaviṃśoddyāyaḥ || om ||*

(2)

Fragment of an astronomical treatise (ff. 4).

It begins:—*vargeśā ucyante || bhaumācchavic candrara-vijñāśukravakredyamandākāḥ kusutāmaredyāḥ |*

It ends:—*mukhyāṃśas tv aviśeṣarājapadavipārāvataṃ gopuraṃ brahmasthānam urānivīrapadavī rudrāsana dvā-daśa || rāhos tu mitrāṇi kavīdyamandāḥ ketos tathāivātra vadanti ta(j)jñāḥ ||*

(3)

Fragment of the *Trilokasāravṛtti*, with numerous diagrams in the text. (Ff. 37.) Mr. Whish describes it as the "first part of the Triloka-sāram, a Jaina work." In the margin of the first page we read:—siddhan namaḥ trilokasāravvyākhyānaṃ || ahan namaḥ | See Professor Leumann's list in the Vienna Oriental Journal, vol. XI (1897). p. 303. Other MSS. of the Trilokasāra, see in Poona Cat. p. 108 (VIII, 599); ib. p. 411 (XVIII, 268); Peterson. IV, No. 1431; Bhandarkar, Sixth Rep. (1897) No. 1002. (Prof. Leumann by letter).

It begins:—śrīvitarāgāya namaḥ || tribhuvanacandrajinendram bhaktyāna(r)ttya trilokasārasya vṛttim yaṃ kiñcijña (read vṛttir yatkiñcijña)prabodhanāya prakāśyate vidhinā || 1 || jīyād akalaṃkādyah sūrir gguṇabhūriramaḥavṛṣadhārī anavaratavinatajinamatavirodhivādiprajo jagati || 2 ||

F. 20b:—saṃkhyāpramāṇaṃ samāptaṃ || atha saṃkhyāpramāṇaviśeṣāś caturddaśa dhārāḥ saprapaṇcaṃ pradarsyedānīm prakṛtaṃ upamāpramāṇāṣṭakaṃ nirūpayati ||

It ends (f. 35b):—etāvat khaṇḍānāṃ 9 ° ° ° ° ° 8 vanitanuvātabāhalyasya daṇḍikṛtatvād ayaṃ jaghanyāvagāhopi sārddhahastatrayarūpaḥ ½ pra ha 4 phala 1 icche ½ = labdhadaṇḍa ½ anena trairāśikena daṇḍikṛtaḥ.

Then follow two leaves with diagrams.

(4)

The *Sahasranāmasaṃgrahabhūṣya*, a Commentary on the *Viṣṇusahasranāma*, by *Śaṅkara*. (Ff. 37.)

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śitaṃ \*\*\* (blank) nnamāmy adya divyāṃ vācam sarasvatīm | sahasranāmaavyākhyeyaṃ brahmajñāna \*\*\* (blank) na nirṃmitā ādis tvam sarvabhūtānāṃ maddhyam antas tathā bhavān, etc.

It ends:—śamādisampatsamyuktair ddhyeyo yaḥ puruṣottamaḥ tasmai namostu kṛṣṇāya saṃsarakleśahāriṇe || iti śrīmat-Govindabhagavatpūjyapādaśiṣyasya śrīmatparivrā-

jakācāyyasya śrīmac - Chaṃkarabhagavataḥ kṛtiḥ śrīsa-  
hasranāmasaṃgrahabhāṣyākhyā samāptā || sahasranāma-  
prathamāśatake | kṣetrañjñokṣara ity ekan nāma | . . .  
vr̥ṣākāpir iti dvitīyaśatakasyādih | sandhātā iti tṛtīyasya |  
yugāvartta iti caturthasya | vira iti pañcamasya | kavīn-  
dra iti ṣaṣṭhasya | śrīvatsavakṣā iti saptamasya | saktety  
aṣṭamasya | akṣobhya iti navamasya daśamasya svastida  
iti || śrīgurubhyo namaḥ śrīkr̥ṣṇāya namaḥ ||

(5)

A Commentary on *Śaṅkara's Viṣṇupādādikeśāntastuti*, incomplete. (Ff. 43.)

The text with a Ṭippaṇa has been printed in the *Kāvya-mālā*, Part II (1886), pp. 1—20.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu  
śrīgurubhyo namaḥ jātyākhyāguṇakarmmavarjitatayā nir-  
ṇītāṃ apy āgamair jñātyāyāṃ paśupālam āptavacasāḥ  
kr̥ṣṇaṃ gr̥ṇanty ākhyayā śrīśaṃ jñānināṃ īśvaraṃ suyaśa-  
saṃ vīraṃ viraktaṃ guṇais trātā rajju (?) gatāṃ ca  
karmmabhir aho devāya tasmai namaḥ śrīmac-Chaṅkara-  
pūjyapādaracitaṃ pādādikeśāvadhistotran dātram aghasya  
netraṃ amalāṃ trātraṃ hareḥ prekṣituṃ vyācikyāṣati  
mayyāṃ hāṣati satāṃ eṣāpi yā hāṣati vyaktaṃ bhaktir  
athāpi viṣṇupadayoḥ puṣṇāti me dhṛṣṇutāṃ | tatra tāvad  
ātmā vā are draṣṭavya iti, *etc.*

It ends:—harim maṇiśyāmarucini tatra svairāñcaran-  
tiṣṭha tṛṇāni goṣṭhaśauri (?) svayaṃ bhukta ivāpatṛptin tṛp-  
yanty udārāḥ paratarppaṇena || 42 ||

112.

WHISH No. 110 B.

*Size:*  $11\frac{3}{4} \times 2$  in., (2) + 38 + (1) + 35 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(1)

The *Divyamaṅgalādhyāna*, a chapter from the *Rājara-  
jeśvarītantra* (ff. 1—6).

It begins:—śrīdevy uvāca | devadeva mahādeva sacci-  
dānanda vighraha | pañcakṛtyapareśāna paramānanda dā-  
yaka | śrīrājarājarājeśi yā śrīs tripurasundarī | tasyā  
ddhyānam mamācakṣva yadi te karuṇā mayi | *etc.*

It ends:—ity umāmaheśvarasaṁvāde rājarājeśvaritāntre  
mokṣaprade divyamaṅgalāddhyānan nāma trimśatpāṭalaḥ ||

(2)

The *Lalitādevīstotra* from the *Lalitopākhyāna* of the  
*Brahmāṇḍa-Purāṇa* (Uttarakhaṇḍa) (ff. 7—15).

It begins:—śrīmahādevyai namaḥ || Agastya uvāca |  
aśvānana mahābuddhe sarvaśāstraviśārada | kathitaṁ lali-  
tādevyāś caritaṁ paramātbhutaṁ | pūrvam prādurbhāvo  
devyās tataḥ paṭṭābhiṣecanam | *etc.*

It ends:—iti śrī-Mārkaṇḍeyaviracite brahmāṇḍottare  
lalitopākhyāne stotrakhaṇḍe hayagrīvāgastyasamvāde lali-  
tādevīstotraṁ sampūrṇam || śrīmahātripurasundaryyai  
namaḥ ||

(3)

The *Trisatī Stotra* (from the *Lalitopākhyāna* in the  
Uttarakhaṇḍa of the *Brahmāṇḍa-Purāṇa*, see Aufrecht CC.  
p. 239) (ff. 16—21).

It begins:—om parāśaktyai namaḥ | śrī-Agastya uvāca |  
hayagrīva dayāsindho bhagavañ chiṣya vatsala | tvattaś  
śrutam aśeṣeṇa śrotavyam yad yad asti tat | rahasyanāma  
sāhasraṁ api tvattaś śrutam mayā | *etc.*

It ends:—iti śrītrisatī nāma mahāstotraṁ sampūrṇam  
harīḥ om || śrīguruḥhyo namaḥ ||

(4)

The *Ambāstava* (ff. 22—24).

It begins:—yām āmana[ya]nti munayaḥ prakṛti(m) purā-  
ṇīm vidyeti yām śrutirahasyagiṇo gṛṇanti | tām arddhapalla-

vitaśamkararūpamudrān devīm ananyaśaraṇaś śaraṇaṃ  
prapadye ॥ 1 ॥

It ends:—ambāstavaṃ sampūrṇaṃ | hariḥ | om | śrī-  
gurubhyo namaḥ ॥

(5)

The *Mantrākṣaramālā*, or *Mūnasapūjā* (ff. 25—27). The latter title is given in the margin of f. 25, and in the table of contents at the beginning of the MS. See above No. 43 (2), and Aufrecht CC. s. v., p. 452.

It begins:—kallolollasitāmṛtābdhilarimaddhye virājan-  
maṇidvipe kalpakavāṭikāparivṛte kāḍambavāṭ[t]yujvale |  
ratnastambhasahasranirmmitasabhāmaddhye vimānottame  
cintāratnavinirmmitaṃ janani te simhāsaṇaṃ bhāvaye ॥ 1 ॥

It ends:—phalaśruti | śrīmantrākṣaramālayā girisutāṃ  
pūjārcaye cetasaṃ<sup>†</sup> sandhyāsu prativāsaraṃ suniyataṃ  
tasyāmalasyācirāt | cittāmbhoruhamāṇḍape girisutā nṛttaṃ  
vidhatte sadā vāṇivaktrasaroruhe jaladhijāgehe jaganmaṇ-  
gaḷā ॥ 16 ॥ hariḥ om . . . śrīr astu |

(6)

The *Ānandasāgarastava* (by *Nīlakaṇṭha Dikṣita*) (ff. 27 b—  
33 b). Incomplete. See above No. 63 (3).

It begins:—vijñāpanārhaviralāvasarānavāptyā mando-  
dyame mayi daviyasi viśvamātuḥ | avyājabhūtakarūṇāpavanā-  
paviddhāny anta smarāmy aham apāṃgatarāṃgitāni ॥ 1 ॥

It ends:—kāñciguṇagrathitakāñcanaveladṛśyaṃ caṇḍā-  
takāṃśukavibhāparabhāgaśobhi paryyaṃkamaṇḍalapariṣka-  
raṇaṃ purāṇe ddhyāyāmi te vipulam āmba nitāmbabim-  
baṃ ॥ 69 ॥

(7)

The *Carccāstava*, by *Kālidāsa*, in 25 stanzas (ff. 34—36).

It begins:—saundaryyavibhramabhuvo bhuvanādhipatyā-  
sāmpattikalpataravas tripure jayanti | ete kavitvakumuda-  
prakarāvabodhapūrṇendavas tvayi jagajjanani praṇāmāḥ ॥ 1 ॥

It ends:—iti Kālidāsaviracitaṃ carccāstavaṃ sampūrṇaṃ  
hariḥ om ॥ śubham astu.

<sup>†</sup> Read with MS. No. 43 (2): yaḥ pūjaye cetasaḥ.



(8)

The *Kalyāṇastava*, by *Kālidāsa* (ff. 37—38).

It begins:—kalyāṇavṛṣṭibhir ivāmṛtapūritābhir llakṣmī-  
svayaṃvaranamamgaladīpikābhiḥ | sevābhir amba tava pā-  
dasarojamūlenākāri kim manasi bhaktimatāṃ janānāṃ || 1 ||

It ends:—Kālidāsaviracitaṃ kalyāṇastavaṃ samāptaṃ ||  
śrīmahādevyai namaḥ || śrīmahātripurasundaryyai namo  
namaḥ || om |

(9)

The *Paramārthasāra*, by *Śeṣanāga*, with a Commentary.  
See Aufrecht-Oxford p. 353 (MS. Wilson 535). Mitra,  
Notices, vol. II, p. 111, No. 698, Hall p. 105, Ind. Off.  
Part IV, p. 841.

It begins:—vandehaṃ vasudhādhāraṃ vacasūṃ ādikā-  
raṇaṃ | vāsudevapriyaṃ Śeṣaṃ aśeṣasukhadaṃ paraṃ |  
prapadye caranadvandvaṃ advandvaṃ sukhaduḥkhadaṃ |  
śrīmatkṛṣṇasarasvatyā guros tatvārththadarśinaḥ | prāripsi-  
tasya granthasyāvighnena parisamāptaye pracayagamanāya  
śiṣṭācāraparipālānāya paramātmāsmaraṇalakṣaṇaṃ maṃ-  
galaṃ ācarati || paramparasyāḥ prakṛter anādikam | ekaṃ  
niviṣṭaṃ bahudhā guhāsu sarvālayaṃ sarvacarācarasthi-  
taṃ | taṃ eva viṣṇuṃ śaraṇaṃ prapadye || 1 || asyāyaṃ  
artthaḥ, etc.

It ends:—ity evaṃ śiṣyeṇa prṣṭaṃ prativiviktaṃ sacci-  
dānandaṃ brahmasvarūpaṃ tasmād upadiśya gamayati || 85 ||  
vedāntaśāstram akhilaṃ Śeṣaḥ tu jagadādhāraḥ | āryya-  
pañcāśītyā baddhaḥ (read babandha) paramārththasāraṃ  
idaṃ || iti paramārththasāraṃ samāptaṃ || dantini dāru-  
vikāre dāru tirobhavati sopi tatraiva | jagad iti tathā  
paramātmā paramātmāny eva jagat tirodhatte || iti Śeṣa-  
viracitāryyas samāptā || śrīgurubhyo namaḥ ||

(10)

The *Kārtavīryārjunakavaca*, the 12<sup>th</sup> Adhyāya of the  
*Uddāmareśvaratantra* (ff. 23—35 = 1—13).

It begins:—yolañ carācaragurur bhuvanam bibhartti yasyārddham adritanayā viśadasmitāsyā | yasyogratamkamukhakṛttagalo vidhātā rudrasya mūrttir akhilam śivam ātanotu | asya rudrasya bhagavān agniḥ kāṇḍaṣṭiḥ | echando mahāvirāt | śambhur devatā tatra jābālopaniṣat | atha hainam brahmacāriṇa ūcuḥ, *etc.*

It ends:—ity uddāmareśvaratantre kārttavīryyārjunakavacan nāma dvādaśoddhyāyaḥ || kārttavīryyārjjunamahāmantrasya [i] dattātreyabhagavān ṛṣiḥ | anuṣṭup echanḍaḥ | kārttavīryyārjjuno devatā | preṃ bijam | namaś śaktiḥ | kārttavīryyārjjunāyeti kilakaṃ | kārttavīryyārjjunaprasāda-siddhyarththe jape viniyogaḥ | aṃ preṃ cchriṃ āṃ | im kṛm bhrūṃ ī śiraḥ | uṃ āṃ hrīṃ ūṃ śikhā | eṃ krom śriṃ aiṃ kavacaṃ | oṃ huṃ phaṭ netraṃ | aṃ śrīkārttavīryyārjjunāya namaḥ || aḥ | astraṃ | mūlaṃ | oṃ preṃ cchriṃ kṛm bhrūṃ āṃ hrīṃ krom śriṃ huṃ phaṭ śrīkār-ttavīryyārjjunāya namaḥ ||

### 113.

WHISH No. 111.

*Size:*  $15\frac{1}{2} \times 1\frac{4}{5}$  in., (1) + 126 + 17 + (1) + 24 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* At the end of the first work the date is given (in Malayalam language), viz. January of the Kollam year 985 i. e. A. D. 1810.

*Scribe:* Kṛṣṇadvija.

*Character:* Malayalam.

(1)

The *Śrutirāṅjinī*, a Commentary on *Jayadeva's Gītāgovinda*, by *Lakṣmīdhara*, son of *Yājñeśvara*, in 12 Sargas. (Pf. 126.)

See No. 142 (Whish No. 144) for another copy of the same work.

It begins:—harīḥ śrīgaṇapataye namaḥ aviḥnam astu | dhavalajaladavarṇṇaṃ candramaḥkhaṇḍacūḍaṃ paraśuhariṇahastaṃ jñānamudrābhirāmaṃ bhujagaparavirājatkaṃkapaṃ jānubāhun dalitanatajanārttin dakṣiṇāmūrttim iḍe | Lakṣmīdhareṇa viduṣā kriyate śrutirāṅjinim vidvatkavi-

mude gitagovindasyārtthadīpikā | yad iṣṭam likhyate nā-  
tra yac cūṇiṣṭam vilikhyate dvitayam tad dayam vighnaiḥ<sup>1</sup>  
kṣamyatām varṇṇitair<sup>2</sup> mmayi | na buddhyate sudhair<sup>3</sup>  
ggitagovindasyārtthagauravam vyākhyānaśatakenāpi vihāya  
śrutirāñjinīm | *etc.*

It ends:—sāddhvi mādhdhika cintā na bhavati bhavataḥ  
śarkare śarkarāsi<sup>4</sup> drakṣe drakṣyanti te<sup>5</sup> tvām anṛta  
mṛtam asi kṣīranīratvam eṣi moce mā jiva jāyādharadha-  
rakahare majja yuṣmajjayāyai vā kalpaṁ kalpitāṁgyā yad  
iha bhuvi girā sthīyate jāyadevyā || he mādhdhika || iti  
dvādaśasarggaḥ || || śrīkṛṣṇāya namaḥ | kollam 900 āyi-  
rattaēṁpattañ cāmata makaramāsaṁ aṅcāntiyaticoppāc  
cayam rohaniyūṁ śuklapakṣattil dvādaśiyūṁ simhaḥ kara-  
ṇavūṁ kuṭiyadivasampātāleyeśānugraheṇa Kṛṣṇadvijena  
likhitam pustakam || śrīgurubhyo namaḥ *etc.*

(2)

Fragment of an astronomical treatise (ff. 17). In the  
margin of f. 1, and on the title page the title *Kṛṣṇāyam*  
is given.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu  
ena traikālañjānam uktam ajñānatimiravattibhyaḥ tajñānam  
divyayutam vakṣye tasmai namaskṛtya jyotiṣaphalam ādeśaḥ  
phalārttham arambhaṇam bhavati lokā tasmād yatnaḥ  
karyyo hy ādeśe jyotiṣāñjāne navabhir navabhir athāpīser  
mīṣannā rāśayo *etc.*

F. 10:—|| iti jīvayoniḥ || candraś catuṣpadastho dre-  
kkāṇo, *etc.*

It ends (f. 17):—caturtthadivase maddhyāhnārkkheṇa  
saṁyukte ajalagne budhadrṣṭe hy aśvatarīṇām adarśanaṁ  
brūyāt śuśkanadikūlagatā labhyante mṛgyamāṇais tāḥ

<sup>1</sup> dvitayan tad dayānighnaiḥ, MS. Whish No. 144.

<sup>2</sup> paṇḍitair, MS. Whish No. 144.

<sup>3</sup> budhair, MS. Whish No. 144.

<sup>4</sup> karkarāsi, MS. Whish No. 144.

<sup>5</sup> ke, MS. Whish No. 144.

śukre kṣitejalagne dhenudvayam atra garbhiṇī caika tistr-  
nām gavām adarśanam aṣṭamadivase bhavel lābhaḥ bu-  
ddhadrṣṭe tallagne hy aśvatarīṇām adarśanam brūyāt  
śvaḥkāle ravyudaye labhyante mṛgayamānena adya caturtthe  
divaseccāgoṣṭameśvare drṣṭe prativeśiko vayasyo navame  
divase svayan detā śaśīśukrābhyām drṣṭe śītir ggāvo bhūtās  
sagopālāḥ ।

(3)

The *Vedāntasāra*, in 22 Adhyāyas. The name of the author is not given.<sup>1</sup>

It begins:—hariḥ śrīgaṇapataye namaḥ avighnena pari-  
samāptir astu[h] śuklāmbaradharam viṣṇum śaśivarīṇām  
caturbhujam prasannavadanam dhyāye sarvavighnopaśān-  
taye । ajñānatimirāndhasya jñānāñjanaśalākayā cakṣur  
unmīlitam yena tasmai śrīgurave namaḥ । . . . athāsādhana-  
catuṣṭayasamvākyānantaram ātmānātmāvivekam ucyate ।  
ātmā śarīratrayam । vilakṣaṇā avasthāttrayasākṣi nityaśu-  
ddhabuddhamukam (?) satyaparipūrṇasaccitānandakatvam  
nāma kālattrayanāśanarahitatvam nāma kālattrayavidyā-  
mānaprakāśatvam svasaktasāsamsayādhivirodhi svabhāvatvā  
mama (read °tvam nāma?) tasmād anantarūpatvam satva-  
rajastamogūnasvarūpam ajñānasaccidānandasvarūpam brah-  
maṇaḥ ubhayāḥ (?) ākāśam ulpannam ākāśadvāyum vāyor  
ahni ahni rāvaḥ,<sup>2</sup> etc.

F. 4:—iti vedāntasāre prapañcarahasyaprathamoddhyā-  
yaḥ ॥ F. 7:—iti vedāntasāre śarīralakṣaṇam nāma tṛtīyo-  
ddhyāyaḥ ॥ F. 15b:—iti vedāntasāre bhaktilakṣaṇasam-  
pranaye trayodaśoddhyāyaḥ ॥

It ends (f. 24):—iti vedāntasāre videhakaivalyalakṣaṇe  
saṃsārarahasye dvāvimsoddhyāyaḥ ॥ ॥ upadeśavedāntasi-  
ddhyarahasyam samāptaḥ । śrīgurubhyo namaḥ ॥

#### 114.

WHISH No. 112 A.

Size:  $16\frac{1}{2} \times 1\frac{7}{8}$  in., (1) + 95 + (8) leaves, from 9 to 12 lines on  
a page.

<sup>1</sup> "It is by *Śaṅkarācārya*", Prof. Aufrecht.

<sup>2</sup> Read utpannam ākāśad vāyur vāyor agnir agner āpaḥ?

*Material:* Palm leaves.

*Date:* Probably end of 18<sup>th</sup> cent.

*Scribe:* Vāsudeva.

*Character:* Malayalam.

The *Bhaktapriyā*, a Commentary on the *Nārāyaṇya-stotra*, in 12 Skandhas. The author of the Stotra is *Nārāyaṇa Bhaṭṭa* of Kerala. See Aufrecht CC. p. 294.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurunbhyo namaḥ | gaṇānaṃ girāṇ devīm Vyāsaṃ kāmśaṇaṃ gurūṇ bhūteśaṃ īśaṃ āśāsītārthadāṇ prapamāmy ahaṃ śrīmatbhāgavatārthasamgrahamayānārāyaṇīyābhavayāṃ stotraṃ hr̥dyam anargham ujjvalataraddhvastāndhakārodayaṃ yat kaṇṭheṣu satāṃ anuttamagaṇaṃ pratyagram utbhāśate tasyeyam kriyate yathāmati mayā vyākhyā hi bhaktapriyākīrtanaṃ bhagavatkīrtter mmatkīrtāv ānuṣaṅgikaṃ ity evaṃ prayatnenāsmadvyākhyātr̥tr̥prasiḍḍhaye (1) iha khalu samadhigatanikhilanigamārtthasatvatayā śābdaparabrahmapārā[vāra]vāriṇatayā paramabhāgavatatayā ca sakalasahr̥dayamahitayaśās śrī-Nārāyaṇakaviḥ paramakāruṇikatayā bhaktānugrahāya śrībhāgavatārthānusārīnārāyaṇīyābhīdhaṃ stotraratnaṃ cikīrṣuḥ prathamam prathamaślokena prār̥ipsitasya stotrasyāvighmena parisaṃmāptipracayagamanābhyāṃ śrotījananikhilajanasaṃhitasiddhaye ca stotrapratipādyajagatsarggādidaśakalakṣaṇalīlānidānabhūtaparatatvānusmaraparūpanaṃgalam ācarati | sāndrety ādinā brahmaguruvacanapure sākṣāt bhātiti sambandhaḥ brahma sarvaṃ āśrayam sarvānususyūtaṃ śuddhacaitanyaṃ guruvacanapuram iti prasiddhe kṣetre sākṣāt bhāti, etc.

F. 41b:—iti nārāyaṇyastotravyākhyāyāṃ bhaktapriyāyāṃ navamaskandhaparicchedaḥ ||

It ends:—śrībhāgavatavyākhyādr̥ṣṭānartthāt padānyepi (sic) stotravyākhyānarūpeṇa racitāni param mayāyan nāmnā sammatam stotraṃ janānāṃ antarāntarā tābhyāṃ eva hr̥disthābhyāṃ mayā neyaṃ kṛtā kṛtiḥ || iti nārāyaṇya-stotravyākhyāyāṃ bhaktapriyāyāṃ dvādaśaskandhaparicchedaḥ || Vāsudevena likhitam idaṃ | hariḥ etc.

115.

WHISH No. 112 B.

*Size:*  $12\frac{3}{4} \times 2$  in., (1) + 49 + (1) leaves, from 8 to 11 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

A Collection of Stotras, and sundry fragments. The titles of the Stotras are given in the margins at the beginning of each of them, and in a list on the first leaf.

(1)

The *Mātṛkāstava* (ff. 1—4).

It begins:—apratyakṣakathām akṛtrimarasām arkaprakāśakramām asmaccittagrām atarkyavibhavām avyājaniryyatkrpām | akṣāṇām adhidevatām aviditām addhvāntagām addhvagām akṣiṇāgamasamvidabhyupagamām anvemi dakṣātmajām | 1 |

It breaks off (f. 4b) in the 37<sup>th</sup> stanza with the words:—bhasmākāraavidagdhake hutavahe bhāvākṛte manmathe.

(2)

The *Mātṛkānyāsa* (ff. 5—6).

It begins:—atha bālāsamputitamātṛkānyāsaḥ | Dakṣiṇāmūrtti(r) ṛṣiḥ | gāyatrī cchandaḥ | bālārūpiṇī mātṛkā sarasvatī devatā | etc.

It breaks off with the words:—somamaṇḍalāya ṣoḍaśa-kalātmanerghyāmṛtāya nama jalam āpūryya.

(3)

The *Tripurāṣṭōtara* (ff. 7—8).

It begins:—kalyāṇī tripurā bālā māyā tripurasundarī | sundaryy umā bhās[v]avati omkāri sarvamaṅgalā | etc.

It ends (or breaks off) with the words:—śārīraceṣṭā mama te praṇāma stutiś ca vāg indriyavṛttir astu | sarvā manovṛttir anusmṛtis te sarvaṇ tavārādhanam eva bhūyāt |

(4)

The *Śyāmalāmbūcarmaratna*, or *Mātaṅgikavaca* (the latter title in the margin and in the Table of Contents), i. e. the



tenth Paṭala of the *Saubhāgyalakṣmīkalpa* (ff. 9—10). See Burnell, Tanjore, p. 197 b.

It begins:—senāpatitvan devānām purā prāpya ṣaḍāna-  
naḥ | sadāśivam upāgamyā pitarāṃ vākyam abravīt | *etc.*

It ends:—iti śrīsaubhāgyalakṣmīkalpe caturllakṣaḡra-  
n-thavistāre skandeśvarasaṃvāde śyāmalāṃbāvarmmaratnan  
nāma daśamaḥ paṭalaḥ || śrīśyāmalāṃbāyai namaḥ ||

(5)

The *Mātangiyaṣṭottara* (ff. 11—12).

It begins:—mātaṃgī vijayā śyāmā saciveśī śukapriyā |  
nīpapriyā kaḍambeśī madaghūrñitalocanā | *etc.*

It ends:—etair yyas saciveśāṇiṃ sakṛt stauti śarīravān |  
tasya trailokyam akhilaṃ haste tiṣṭhaty asaṃśayaḥ ||

(6)

The *Bālāsahasranāman* (ff. 13—16).

It begins:—asya śrībālāsahasranāmamahāmantrasya  
Dakṣiṇāmūrtti(r) ṛṣiḥ | paṅkti cchandaḥ | bālā parameśvarī  
devatā | aiṃ bijam ksīm śaktiḥ | *etc.*

It ends (or breaks off) with:—kaṃkālapatnī kālīndī  
kaumārī kāmavallabhā | pānodyuktā pānasamsthā bhima-  
rūpā bhayapradā |

(7)

Ff. 17—21 contain various Mantras for Tantric purposes.

F. 17 begins:—śirasi Antaryyāmi bhagavān ṛṣiḥ | mukhe  
anuṣṭup cchandaḥ | hṛdaye sadyo devatā | *etc.*

On f. 19 we read:—asya śrīśaktipañcākṣarasatramahā-  
mantrasya Vāmadeva ṛṣiḥ | paṅkti cchandaḥ | umāmahe-  
śvaro devatā | *etc.*

F. 21 ends:—harir haro viriñcaś ca sṛṣṭyādin kurute  
yayā | namas tripurasundaryyā namāmi pādapaṃkajaṃ |

(8)

The *Tripurāstava* in 54 stanzas, attributed to *Durvāsas*  
(ff. 22—27). Printed with the title *Tripurāmahimastotra*  
in the *Kāvya-mālā*, Part XI, p. 1 ff.

It begins:—śrīmātas tripure parāt paratare devi trilokimāhāsaundaryyārṇavamānathanotbhavasudhāprācuryyavarṇojvalam | udyatbhānusahasranītatnajanapāpuṣpaprabhaṇ<sup>1</sup> te vapuḥ svānte me sphuratu trilokanīlayam jyotirmmayam vāṇmayam | *etc.*

It ends:—bhūṣyam vaiduṣyam udyaddinakarakiraṇākāram ākāratejassammānam (bhūrimārgam Ed.) nigamanigamanam durgamam yogamārgam | āyusyam brahmapoṣyam hariharaviśadām kīrttim abhyeti bhūmau dehānte brahmbhūyam parataracaraṇākāram abhyeti vidvān || 54 ||

(9)

The *Dakṣiṇāmūrttipañjara*, or the 18<sup>th</sup> Adhyāya of the *Brahmāṇḍa-Purāṇa* (ff. 28—29).

It begins:—praṇamya sām̐bam īśānam śīrasā Vaiṇiko munih | vinayāvanato bhūtvā papraccha skandam ādarāt | Nārada uvāca | *etc.*

It ends:—iti śrībrahmāṇḍapurāṇe guhanāradasamvāde dakṣiṇāmūrttipañjaraṇ nāmāṣṭādaśodhyāyaḥ || śrīśivāya namaḥ ||

(10)

Ff. 30—36 contain various (Tantric?) fragments, too small to make anything of them.

(11)

The *Gaṇapatyaṣṭaka*, ascribed to *Sadāśiva* (f. 36).

It begins:—asya śrīmahāgaṇapatistotramālāmantrasya Sadāśivo bhagavān ṛṣih | anuṣṭup cchandaḥ | gaṇapatir devatā | *etc.*

It ends:—iti Sadāśivaproktam gaṇeṣaṣṭakam sampūrṇam ||

(12)

The *Lalitāstararatna* (ff. 37—49).

Other copies in Nos. 63 (5), 160 (2) and 174.

Beginning and end the same as No. 63 (5). See above p. 81 seq.

<sup>1</sup> Read °nūtanajapāpuṣpaprabhaṇ with *Ed.*

116.

WHISH No. 113.

*Size:*  $11\frac{2}{3} \times 2$  in., (1) + 102 + 31 + (1) leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 4<sup>th</sup> December 1831. The MS. may be about 50 years older.

*Character:* Grantha.

(1)

The *Śrutisūktimālā*, or *Caturvedatātparyasaṃgraha*, in 149 verses, by *Haradutta*, together with a Commentary. Mr. Whish gives the title '*Caturvedabhāṣya*'. (Ff. 102). See Stein-Jammu, p. 359 seq.

It begins:—iha khalu kalikālakalanānantaraṃ avaidika-  
bauddhādirāddhāntānusandhānāviśuddhabuddhīm nirīśvara-  
tvānirvāhakavaidikāpaśata(read °praśasta?)mīmāṃsakalpitā-  
nalpavikalpajalpaśravaṇonmiśitakaluṣakalmaṣīkṛtavṛṣāṃka-  
viśayaśeṣmuṣītanmanīṣiṇonugṛhītakāmo maheśvarūpśavatārā-  
yamāṇo (read °ṇaḥ) padavākyapramāṇajño Haradattācā-  
ryyaś śaivavaidī(ka)tantraviśvāsakāriṇīm avaidikamatānirā-  
kāriṇīm | samastakalmaṣāpahāriṇīm | abhedapuruṣārtthapū-  
raṇīm | samsārasāgarottāraṇīm bhavaikabhaktivibhavavistā-  
riṇīm | pañcāśaduttaraslokātmikām śrutisūktimālām cikīrṣur  
llakṣaṇapramāṇābhyām hi nyāyena tatsiddhyarttham asyām  
śrutisūktimālāyām prādhānyena prati(pi)pādayiṣitāni namaś-  
śeṣitvaniratiśayaiśvaryyādiguṇakatvanārāyaṇopaniṣadudiri-  
topāśyatvagāyatrīpratipādyatvalakṣaṇāni kratuśeṣitvalakṣa-  
ṇāni pañcalakṣaṇāni pañcabrahmāṇīva pañcākṣarāṇīva śru-  
tisiddhāni pañca \*\*\* (blank) pañcayāva(read pañcā-  
vayava?)sthitasya parameśvarasya pañcalakṣaṇāni saṃgru-  
hānaḥ tadviśiṣṭatvenānanasūdhāraṇatvād asyaivāśrayaṇīva-  
tvād anīśvaraṃ \*\*\*\*\* (blank) ntrāṇām viṣṇubrahmādi-  
nām āśrayaṇīyyatvapāttāvi(read °tvāpattāv avi°)dūratopā-  
stety asyaivāśrayaṇīyatve hetutvaṃ darśayann āha yasmai  
nama iti || yasmai namo bhavati yasya guṇās samagrā  
nārāyaṇopaniṣadā yadupāsanoktā | yo na(h) pracodayati  
buddhim adhikṛtau yas tan tvām ananyagatir īśvara saṃ-  
śrayāmi || 1 || namo namaskāraḥ, etc.

Amongst the books and authors quoted in the commentary are: Jaimini, Bādarāyaṇa, Sudarśanācārya (f. 5), Padma-Purāṇa (quoted as 'Pātma'), Āditya-Purāṇa (f. 15b), Mārkaṇḍeya-Purāṇa, Pārāśara-Purāṇa (f. 59), etc.

It ends:—bhaktam bhavānadidapārśvacaropanitam mahyam maheśvarapayasi grāpitam prasannaṃ | bhuñjāna eva tad ahaṃ ghaṭīti brabuddha svapnas samādhiriktadhiyām abhinnaḥ<sup>1</sup> || 149 || stomas same tad avadhāya gr̥ṇhatām arttham asya nikhilena jānatām | grāhyam annyaḍ api nāvaśiṣyate jñeyam anyad api vā na kiñcanā || om | hariḥ om etc.

(2)

The *Maṇimañjarī*, a Commentary on *Kedāra's Vṛttaratnākara*, by the *Purohita Nārāyaṇa*, son of *Nṛsiṃhayajvan*, in 6 Adhyāyas. Ff. 31. See Nos. 54 (3), and 170.

It begins:—śvetāmbhodhlisthitan devaṃ śuddhasphaṭika-vigrahaṃ | vāgvibhūtipradaṃ sākṣād vande gandharvakandharaṃ | Nṛsiṃhayajvanaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaraḥ vyākhyāṃ vyākaroṭi yathāmati ||

F. 14:—iti śoḍaśamātrāprakaraṇam ||

It ends:—iti vṛttaratnākaraḥ vyākhyāyām maṇimañjaryyām ṣaṣṭhoddhyāyaḥ || śrīgurucaraṇāravindābhyān namo namaḥ || om |

117.

WHISE No. 114.

*Size:* 14 × 1 $\frac{3}{4}$  in., (3) + 56 + (1) + 97 + 1 (f. 28 being double) + 9 (numbered as ff. 112—120) + 8 + (1) leaves, from 10 to 13 lines on a page.

*Material:* Palm leaves.

*Date:* End of 17<sup>th</sup> or early 18<sup>th</sup> cent.?

*Character:* Grantha.

*Injuries:* The first leaf, and f. 28 of the second work are slightly damaged.

The eight leaves of the last work are numbered by the Akṣaras of the invocation 'hariḥ śrīgaṇapataye namaḥ' as follows: hariḥ = 1, śrī = 2, ga = 3, ṇa = 4, pa = 5, ta = 6, ye = 7, namaḥ = 8.

<sup>1</sup> Words and metre quite corrupt.

An entry by Mr. Whish says: "This volume contains the Tarkka-Chūḍāmaṇi; a work by Bāhwriḥa Dharmmarajah; in refutation of the Nyāya or philosophy of Gautamah; the founder of the Nayyāyikah or Aristotelian Sect—and also a second work on the same subject by the same author."

(1)

The *Tarkacūḍāmaṇi* (a Commentary on the Anumāna chapter of *Rucidatta's Tattvacintāmaṇiprakāśa*), by the *Bahvṛca Dharmarāja*, "an inhabitant of Kaṇḍaramāṇikyagrāma (our MS. has Kaṇḍaramāṇikka), and son of Trivedinārāyaṇayajvan of the Kaṇḍiṇyagotra" (Burnell, Tanjore, p. 115). The MS. is incomplete (ff. 56).

It begins:—kāverivāripānapratihatatamasāṁ maṇḍite paṇḍitānāṁ nyandai (?) śrī-Rāmacandra smṛtibalaviśadāśeṣatantrārthasāraḥ deśe vikhyātavāso vividhagurukapāleśa-to labdhabodho nyāyābhin tarkkacūḍāmaṇim iha kurute Bahvṛco Dharmmarājaḥ | tretāgnidhūmakulavithikāṁ karṇe (read 'kāṁkane?) grhe grhe yatra vasanti sūrayaḥ adhita-sarvaśrutayaḥ kathāntare ha nirjītapratyanumānavādināḥ | tatra kaṇḍaramāṇikkagrāmaratnanivāsinaḥ | maṇiprakāśavivṛtir Dharmmarājena tanyate || daśānām api tīkānām bhaṇḡgaṁ kurvan kvacit kvacit | anumānaprakāśasya vivṛtiṁ karavāṇy aham || ārabdhaparisaṁāptaye maṅgaḷam ācāritam śi[k]ṣyaśikṣāyai granthato nibadhnāti prapayeti vighnaddhvamsam iti yady api granthasaṁāptir eva prārthāniyā tathā sati vighnaddhvamse lokāvagatakāraṇād eva, etc.

It breaks off with the following words (f. 56b):—tadāṁgikārāt vyadhikaraṇaparakārakecchāṁgikād ity artthaḥ iṣṭabhedepi upasthiteṣṭabhedety artthaḥ tatjñānārtham iti | anāgatajñānārtham ity artthaḥ | ata eva paramate anāgatapākajñānayā prasiddhapākaviṣayānumānādara iti bhāvaḥ | uktaprāyam iti abhedaññānasya pravarttakatve sthāp(y)ate icchājanakatvam api tasyaivoktaprāyam ity artthaḥ 'numāneneti | idaṁ sukhaṁ sukhapūrvavartti sukhatvād ity anumānenety artthaḥ 'siddheḥ.

(2)

A Commentary on *Gaurikānta Sārvabhauma Bhaṭṭācārya's Turkabhāṣābhāvarthadīpikā* (Commentary on *Keśavamiśra's Turkabhāṣā*). Incomplete (ff. 97). See Ind. Off. IV, p. 607.

It begins:—*namas te śārāde devī kāśmīrapuravāsini tvām ahaṃ prārthā(y)isyāmi vidyādānaṃ tu dehi me || Gaurikāntakṛti svatotiviśadānāghrātadoṣāpy asau bālānāṃ hṛdayaṃ na rañjayati yat prauḍhasya ceto yathā | taddoṣāya bhavaty atalā prakāṣayan bhāvaṃ vicāryyānayā kurve Keśavabhāvanānugatayā bālāpramodaṃ paraṃ | cikīrṣitasya granthasya vighnaśāntyai kṛtaṃ māṅgalaṃ śiṣyaśikṣāyai nibadhnāti om iti | atra omkāraś cāthaśabdaś ca dvāv imau brahmaṇaḥ purā | ka[m]ṇṭhaṃ bhitvā viniryyātau tasmān māṅgalikāṃ iti śikṣāvacanenomkāraprayogasya pratyekam māṅgalatvāt on tat sad iti nirddeśo brahmaṇas trividha smṛta iti, etc.*

F. 2:—*nanv evaṃ bahumāṅgalācāraṇena vighnarūpādr̥ṣṭapratibandhakakūṭānivr̥ttāṃ apī śīromaṇirūpamahāgranthavyākhyā cāturyyajānitāhaṃkāramūlakalajjārūpadr̥ṣṭapratibandhakād alpāgrantha-Keśavakṛtivyākhyāne svabhāratyālī pravṛtṭyanupapattir ity ata āha mātaraḥ iti kiṃ lajjasa iti, etc.*

F. 11:—*śiṣṭācārollaṅghinaḥ Keśavamiśrasya kṛtir iyaṃ kathāṃ śiṣṭair ādaraṇīyetyabhiprāyavatāṃ śaṃkāṃ āpākaroti atra ceti granthakāraṇīya ity arththal, etc.*

F. 97 ends:—*dravyeti dravyasamavetalaukikacākṣuṣatvaṃ kāryyatāvacchedakaṃ ālokaśamyogatvaṃ kāraṇatāvacchedakaṃ svasamavāyīsamavāyālī kāraṇapratyā(sa)kṛtīḥ sparśādisparśane kāryyatāvacchedakasyātiprasaṅgavāraṇāya pratyakṣatvaṃ āpahāya cākṣuṣeti tamaś cākṣuṣe cākṣuṣatvasya nīlān tama itī nīlatvasāmānyapratyāśaktijālaukikarūpacākṣuṣe dravyasamavetaviśayakacākṣuṣatvasya ghaṭādīmātraviśayakalaukikacākṣuṣe dravyaviśayakalaukikacākṣuṣatvasya rūpatvādīmātraviśayakanirvikalpake samavetaviśayakalaukikacākṣuṣatvasyātiprasaktatāyā dravyasa-*



mavetaviṣayakalaukikacākṣuṣatvaṃ kāryyatāvaccchedakam  
ity uktam rūpādikā.

(3)

A fragment of the *Prakriyāsarvasva* (9 leaves, numbered as ff. 112—120), apparently the work of *Nārāyaṇa* who is described by the *Mahārāja* of Travancore (in the *JRAS.* vol. XVI, 1884, p. 449) as ‘the most popular and well-admired author of *prakriyāsarvasvam*, *dhātukācyaṃ*, *nārāyaṇīyam*, etc.’

F. 112 begins:—brāhmaṇimatā brāhmaṇihatā | pulliṃ-  
gasādhāraṇasyety ukteḥ pṛthivitarety atra na | nadyās  
śeṣasyānyatarasyāṃ | nyantavarjjitasya nadisaṃjñasya nya-  
nteṣv ekā ca ścaghāḍau hrasvo vā syāt | etc.

F. 120 ends:—vatir nnānā nāthāmuś ca kṛtvortthas ta-  
ddhitevyayam | itaḥ param samāsāntāḥ santi kecana ta-  
ddhitāḥ | teṣān tattatsamāseṣu varṇanaiva laghūyasi ||  
iti prakriyāsarvasve taddhitakhaṇḍaḥ || saṃkṣepātīśayepi  
vācyabahutā hetor abhūd vistaraḥ spaṣṭatvepi kṛte sva-  
bhāvagaṇanābhāgāmanāga sphuṭāḥ | evaṃ vyaktim iyaṇ  
padārththa iyatā granthena yātoyam ity evaṃ yo vimṛśet  
sa eva kalayed asmānibandhe guṇān | hariḥ gurubhyo  
namaḥ ||

(4)

Fragment of a *Gaṇapāṭha* (ff. 8), perhaps part of the preceding work.

It begins:—athāpatyagaṇāḥ | utsodapānavikāravina-  
darūṇatalunadhenupīlukūṇasuvārṇebhyaḥ | autsaḥ audapā-  
naḥ | vaikāraḥ | vainadaḥ | tāruṇaḥ | tālunaḥ | dhainavaḥ |  
pailukūṇaḥ | sauvarṇaḥ | bharatakurusatvadindrāvasāna-  
janapadapañcālośnarebhyaḥ | etc.

It ends:—caupayatacaikayatacaitayatabailvayata-saika-  
yatānāṃ ca | caupayatyā caikayatyā caitayatyā bailvayatyā  
saikayatyā iti ||

118.

WHISH No. 115.

*Size:* (1)  $15\frac{5}{8} \times 1\frac{7}{8}$  in., (1) + 156 + (1) leaves, from 9 to 13 lines on a page. (2)  $14 \times 1\frac{3}{4}$  in., 11 leaves (numbered as ff. 79—89), 11 or 12 lines on a page.

*Material:* Palm leaves.

*Date:* The MS. of the first work was probably written about the middle of the 18<sup>th</sup> cent. The MS. of the second work seems to be older.

*Character:* Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

*Injuries:* Slightly damaged by insects in the middle of the book.

(1)

The *Naukā* or *Horāvivaraṇa*, a Commentary on *Varāhamihira's Bṛhajjātaka*. Also called *Daśādhyāyī*, according to Aufrecht CC. p. 248.

It begins:—hariḥ śrīgaṇapataye namaḥ aviḥnam astu jayati bhagavān gajāsyena (corrected to gajāsyo) yatkarṇavyajanamārutā bhajatām yānto vyaśanāni haranty āyāntaś cārppayanty abhiṣṭāni satyajñānaparaṃ brahma jyotīrānandarūpiṇiṃ naumi sarvottarodāttapraśnamālāṃ sarasvatīm satyajñānapradāyeṣṭadeśakālaprabodhine nama śrīgurave śākṣāt parameśvaramūrttaye | yeṣāṃ ātmani garbhasaṃskṛtīmukhair mmauñjiniṃ baddhāntimāḥ vrata karmabhir atra bhāti vidhivat brahmapraṭiṣṭhāpitaḥ śrautasamūrttasamastakarmmasatatānuṣṭhānaniṣṭhātmanas tān etān praṇamāmi bhūmivibudhān iṣṭārthakalpādrumān śrī-sūryādīn su(kha)saṃvedya<sup>†</sup> nigrāhānugrahān jagatsṛṣṭiṣṭhītilayajñānaḥetūn upāśmahe | śrīmad-Varāhamihirahorātālparyasāgare sadarṭtharatnasamsiddhyai ṭikā naukā vicāryate | etc.

It ends:—addhyāyānukramam vṛttanuvyāñca (read vṛttena vyanjayati?) ślokatrayeṇa | rāṣīprabhedo grahayonibhedo viyonijanmātha niṣekakālāḥ janmātha sadyomaraṇan tathāyur ddaśāvipākoṣṭakavarggasamjñāḥ karmnājivo rājayogāḥ khayogāś cāndrā yogā dvigrahādyāś ca yogāḥ pravrajyāto

<sup>†</sup> sukhavedya corrected to susaṃvedya.

rāśiśilāṇ ca dr̥ṣṭi(r) bhāvas tasmād āsrayoṭha prakīrṇṇaḥ  
 neṣṭayogā jātakam bhāminānān niryāṇam syān naṣṭajanmā  
 dr̥gāṇaḥ addhyāyānām vimśatiḥ pañcayuktācaryuktāny(read  
 °cāryoktāny?) atra vṛtta[ś]ātāni | iti prathamō rāśiprabhe-  
 daḥ dvitiyo grahayonibhedaḥ tṛtiyo viyonijanmā caturtho  
 niṣekakālāḥ pañcamo janma | śaṣṭhas sadyomaraṇam | sa-  
 ptama āyurddāyaḥ aṣṭamo daśāphalāni navamoṣṭavarggaḥ  
 daśamaḥ karmajāyāḥ ekādaśo rājayogaḥ dvādaśaḥ kha-  
 yogāḥ trayodaśaś cāndrayogaḥ caturdaśo dvigrahādiyogaḥ  
 pañcadaśaḥ pravrajyāyogaḥ ṣoḍaśo rāśiśilāni saptadaśo  
 grahadr̥ṣṭiḥ aṣṭādaśo bhāvaphalam ekonavimśam āsrayayo-  
 gaḥ | vimśaḥ prakīrṇṇaḥ ekavimśoniṣṭayogaḥ dvāvimśas  
 trijātakam trayovimśo niryāṇam caturvimśo naṣṭajātakam  
 pañcavimśo drekānaphalapakṣa ṣaḍvimśopradarśanaparo-  
 ddhyāyaḥ horāvivarāṇam samāptam || śrīparamagurave  
 śaraṇam || etc.

(2)

The *Praśnāmṛta*, by Kumāra, pupil of Nārāyaṇa Jyotiṣa,  
 a fragment only. A work of the same title is ascribed  
 to Jambūnātha in the "Index of MSS. in the Government  
 Oriental MSS. Library, Madras," p. 55.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
 śrīgurubhyo namaḥ samastavighnaprabhavopaśāntaye na-  
 maskaromi dvipañcāyākānanam vacaḥ prasādam kurutām  
 sarasvati etc. . . . āsīd dvijanmā dvipakānanākhye grāme  
 sudhiḥ prātr (?) janīnacetaḥ śāstrārthavettā śrutipāradr̥ṣvā  
 Nārāyaṇo jyotiṣas tarppayāyi | tasyāsti śiṣyo vinayapradhā-  
 nas tadīyakārūṇyanivāsabhūmiḥ yaś śrī-Kumāro vidito dvi-  
 janmā grahendrasaṇcāravicāracuñcuḥ praṇamya soyaṁ  
 gurupādapatnam nirikṣya horāṁ sakalārthhapuṣṭām ādāya  
 sāraṇ tu tato vyadhatta praśnāmṛtam bālāhitāya hṛdyam  
 paropakāraikato mahāntas santoṣamantaḥ kṛpayā vidhāya  
 sammānayantām idam asmadiyam praśnāmṛtan nirmmalakī-  
 rttibhājāḥ, etc.

It breaks off with the words:—caturtthajvaraśāntaye |  
 kṛṣṇāya namaḥ |

119.

WHISH No. 116.

Size:  $13\frac{3}{4} \times 1\frac{3}{4}$  in., (2) + 82 + (1) + 133 + 6 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsādarśana*, by *Khaṇḍadeva*, from Adhyāya VII, Pāda 1 to Adhyāya IX, Pāda 3. (Ff. 82.)

It begins:—śrutipramāṇatvāc cheṣāṇām mukhyabhede yathādhikārabhava syāt || evaṃ sādḥikāre upadeśevagate dhunā tadadhiṃasiddhir atideśo nirūpyate | etc.

Adhyāya VII ends f. 15b, Adhyāya VIII f. 28b.

It ends with the third Pāda of the IX<sup>th</sup> Adhyāya:—iti śrī-Khaṇḍadevakṛtau bhāṭṭadīpikāyām navamasyāddhyāyasya tṛtiyaḥ pādaḥ ||

(2)

The *Bhāṭṭacandrikā*, a Commentary on *Khaṇḍadeva's Bhāṭṭadīpikā*, by *Bhāskararāya Bhārati*, the son of *Gambhīra* and *Konamā* (?), and pupil of *Nṛsiṃha* and *Śivadatta*. The author lived at Benares in 1629, according to Aufrecht C.C. p. 411. The MS. contains the whole of the first Adhyāya, and the two first Pādas (Pāda 2 incomplete) of the second Adhyāya. (Ff. 133.)

It begins:—śrī-Gambhīravipaścitaḥ pitur abhūd yaḥ Konamāmbodare vidyāṣṭādaśakasya marmmahid abhūd ya śrī-Nṛsiṃhāt guroḥ | yaś ca śrī-Śivadattaśuklacaraṇaiḥ pūrṇābhīkṣitobhavat sa tretātripurātrayīti manute tām eva nāthatrayīm | bhāgirathibhīmarathī tatakūṭaḥ kakuppaṭaḥ | paṇḍuraṃgaḥ paraṃ brahma mama daivam vṛṣākapiḥ | mīmāṃsāśāstraṇivātum Jaiminyādimunitrayaṃ | sarasvatīṃ ca natvaḥam vyākurve bhāṭṭadīpikāṃ | śrī-Khaṇḍadevodayaḥ bhāṭṭacandrikāṃ prasārayan śoḍaśalakṣaṇīm bhuvī | sa bhāṭṭacandrasaṃudeti yaṃ vyadhān mahāgnicit Bhā-

skararāya-Bhārati | paripūrṇavidhūdayānvayavyatirekānu-  
vidhāyini satī | budhakṛtkumudaprabodhakṛdviśadārtthā  
bhūvi bhāṭṭacandrikā | prāripsitasya granthasyāvighnatā-  
dyarttham śricakrasomayāgau śleṣeṇa stanti || dīkṣāṅga  
iti | etc.

F. 17b:—iti bhāṭṭacandrikāyām candrodayanāmni tīkā-  
yām Bhāskararāyasya kṛtau prathamāddhyāye ādimah  
pādaḥ ||

I, 1 ends f. 17b, I. 2 f. 34b, I, 3 f. 66, I, 4 f. 95b (end  
of the first Adhyāya), II, 1 ends f. 115b.

It breaks off (f. 133b) with the words:—sāhityānavagame-  
neti saptadaśapaśuḥaṭitasamudāyasyaikasya pratisamban-  
dhitvena devatātvānvayakālenupasthitatvād ity artthaḥ.

(3)

A fragment belonging to the *Bhāṭṭadīpikā* (ff. 6).

It begins:—kāmyapaśukāṇḍe vāvyayam śvetam ālabheteti  
śrutam tatra śvetam ity atra śvetaśabdasya dvitīyāntatvepi  
bhāvanāyā bhāvyaajanakajanakam, etc.

It ends:—iti bhāṭṭadīpikīyapaurṇamāsyadhikarānaprasaṃ-  
garītiḥ || hariḥ om ||

120.

WHISH No. 117.

Size:  $13\frac{3}{4} \times 1\frac{5}{8}$  in., (1) + 225 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Malayalam.

The *Aśṭāṅgaḥṛdaya*, by *Vāgbhaṭa*, incomplete (I, 1 to  
IV, 18). See the excellent edition of the work by Dr.  
Anṇa Moreshvar Kunte (Bombay 1880).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
rāgādirogān satatānuṣaktān aśeṣakāyaprasṛtān aśeṣān au-  
tsukyamohāratidān jaghāna yopūrvavaidyāya namostu ta-  
smai | athāta āyuskāmiyan nāmāddhyāyam vyākhyāsyāmaḥ  
iti ha smāhur Ātreyaḍāyo maharṣayaḥ | etc.

The *Sūtrasthāna* (in 30 Adhyāyas) ends f. 82, the *Śārīrasthāna* (in 6 Adhyāyas) f. 108, the *Nidānasthāna* (in 16 Adhyāyas) f. 145.

It ends with the 18<sup>th</sup> Adhyāya of the *Cikitsusthāna* (f. 225):—visarpe(read °sarpo) na hy asamsrṣtas sosrapittena jāyate raktam evāśrayaś cāśya bahuśosraṃ hared ataḥ na ghṛtaṃ bahudośāya deyaṃ yaṇ na virecanaṃ । tena doṣopy upastabdhas tvagraktapiśitaṃ pacet ॥ cikitsite aṣṭādaśaḥ kuṣṭhacikitsitaṃ iyaḥ ॥

## 121.

WHISH No. 118.

*Size:* 18×2 in., (1) + 1 + 197 leaves, from 9 to 12 lines on a page.

*Material:* Palm leaves.

*Date:* Probably 18<sup>th</sup> cent.

*Character:* Malayalam.

*Injuries:* Some leaves damaged by insects. Part of leaf 196 lost.

A Commentary on *Kālidāsa's Kumārasambhava*, by *Nārāyaṇa*, a pupil of *Kṛṣṇa*. Sargas I—VIII, with lacuna from II, 58 to III, 76.

It begins:—hariḥ śrīgaṇapataye namaḥ । avighnam astu । ṣaṭpadamukharitagandhaṃ koṭirabharāṃva(read °bhārāva?)-baddhaśaśikhaṇḍaṃ praṇamata vāraṇatunḍaṃ padakamalaṃ praṇatasakalasuraṣaṇḍaṃ apāra + ruṇāpūratarāṃgitadr-gaṇcalaṃ kalāyakomaḷacchāyaṇ jānakīnāyakaṃ bhaje । . . . prācīnācāryakṛtās suvicāryyakumārasambhavaṃ vyākhyāḥ bā-laprabodhanārtham laṭitaṃ karavāṇi vivaraṇan tasya । prācīnasūriviḥite mahati prabhūte vyākhyāntare viphala eṣa parīśramo me vātiprakāmasubhage malayādrijāntavāte phalaṃ kim u karotu mukhāniloṃ । vyākhyaiṣā tu tathāpi pradarśitānvayapadārthavākyārthā vivṛtasamāsāvamṭam gurutaram upacāram ācarayet (*sic*) । vyākhyāntareṣu dṛṣṭeṣu vimṛṣṭeṣv api tatvataḥ subhagaś Śivadāsokto mārgga evā-nugamyate । bhuvī khalu mahākaviḥ Kālidāsaḥ pārvati-parameśvarapavitracaritravicitraṃ kumārasambhavaḥ bhidhā-



naṃ kāvyam cikīṣuḥ āśīrṇamaskriyā vastunirdeśo vāpi  
tanmukhaṃ ityādivacanānusāreṇa vastunirdeśaṃ tāvat ka-  
roti astiti | na tu kāvye yava(read yad a°?)sāddhyaṃ ta-  
danusāreṇaiva kāvyasaṃjñā kartavyā | yathā yudhiṣṭhira-  
vijaya-jānakīharaṇa-śiśupālavadhaprabhṛtīnāṃ atra tu tā-  
rakāsuranigrahaḥ kāvye sāddhyatayā nirddiṣṭaḥ | etc.

F. 36b:—iti śrī-Kṛṣṇasya<sup>1</sup> Nārāyaṇasya kṛtau Kumā-  
rasambhavavivarāṇe prathamā sarggaḥ ||

F. 54 ends with the commentary on II, 58. Up to f. 54  
the leaves are numbered by Akṣaras, then begins a new  
foliation (by figures) and a different handwriting with f. 55  
where we find the commentary on III, 76 (last verse of  
Sarga 3).

The III<sup>rd</sup> Sarga ends (f. 55):—iti śrī-Kṛṣṇaśiṣyasya  
Nārāyaṇasya kṛtau kumārasambhavavivarāṇe tṛtīyas sa-  
rggaḥ ||

Sarga IV ends f. 70b, Sarga V f. 110b, Sarga VI  
f. 132b, Sarga VII f. 165.

The *eighth* Sarga begins:—hariḥ atha pūrvasarggopa-  
kṛiptan devasya navavadhūviṣayaṃ prathamānurāgānantara-  
sambhūtaṃ sambhogam varṇayitum aṣṭamas sarggoyam  
ārabhyate tatra Mādhavenoktaṃ atrāṣṭamas sarggo gauri-  
sambhogavarṇanātvād vācayitum śrotum vyākhyātuṃ ca  
na yuktaṃ etacchilānān devatāśāpād āyuṣaḥ kṣayo bhavi-  
ṣyati iti dakṣiṇāvartte na punaḥ asya prakaraṇasya śiva-  
yo sambhogaviṣayatvād rasabhāvanā vivieya vaktum bi-  
bhemi tasmād anvaya-mātram atrādhikriyate ity uktam  
Arṇācalanāthena tu tad ubhayaṃ api dūṣitaṃ ayaṃ kila  
tasyābhiprāyaḥ pārvatīparameśvarayoś śarīramātragraha-  
ṇam api lokānugrahārttham eva yathoktaṃ bhagavato vi-  
ditam<sup>2</sup> vo yathā svārthā name (read nāma°) kāścit pra-  
vṛttayaḥ iti | devyā api śarīragrahaṇādikaṃ lokānugrahā-  
rttham eva iti devīmāhātmyādiṣu tatra tatra pratipāditam  
trividhā hi loke janāḥ muktā mumukṣavas saktāś ceti | ...  
yena kenāpi prakāreṇa bhagavati manahprapīdhānam eva

<sup>1</sup> Read Kṛṣṇaśiṣyasya, so all the other colophons.

<sup>2</sup> bhagavatā viditaḥ pr. m.

muktikāraṇam ity uktam" bhāgavate | kāmam krodham  
bhayaṃ sneham aikyaṃ sauhṛdam eva vā nityaṃ harau  
vidadhato yānti tanmayatām hi te iti mahākavir api kā-  
minān cittaṃ pārvatīparameśvarapādāravindāvasaktaṃ vi-  
dhātum evāṣṭamesmin sarge Vātsyāyanasāstrānusāriṇim  
padavīm urarīcakāra | *etc.*

Sarga VIII ends f. 196, and the MS. breaks off on  
f. 197 with the words:—nanu yadi bhavyā maduktaprakā-  
ratvam eva virūpākṣasyānuditam tarhi tatprāptimātra-  
phalāt tapaso viramyatām ata āha | mama manaḥ atra  
sthiraṃ.

## 122.

WHISH NO. 119.

*Size:*  $15\frac{3}{4} \times 1\frac{7}{8}$  in., (1) + 136 leaves, from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam 962 = A. D. 1787.

*Character:* Malayalam.

The *Nāmalingānuśāsana*, by *Amarasiṃha*, or the  
*Amarakośa*, with a Malayalam gloss.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
śrīgurubhyo namaḥ mama gurave namaḥ yasya jñāna-  
dayāsindhor agādhasyānaghā guṇāḥ | *etc.* . . . svar avyayaṃ  
svargganākaḥ tridivaḥ tridaśālayaḥ suraloko dyodivau dve  
striyau klībe triviṣṭapam || 6 || svāḥ | avyāyam | svarggāḥ |  
nākaḥ | tridivaḥ | tridaśālayaḥ | suralokaḥ | ivadiṃ pulim-  
gaṃ || dyaūḥ | okārāntam | divauḥ | vakārāntam | dveḥ |  
striyauḥ | klībe triviṣṭapam | ivanu || svarggattinnuperaḥ ||  
amarā nirjjarā devās, *etc.*

Kāṇḍa I ends on f. 30, Kāṇḍa II on f. 96.

Kāṇḍa III ends (f. 136):—ṣaṣṭyāntaprākpadās senā-  
stheyān nāmalingānuśāsanaṃ || akṣaram yat paribhraṣṭam  
*etc.* . . . avedomām ahaṃ vande menadeyāya te namaḥ  
āsūrāt prāṇinosyedam etat sarvam apālayam || . . . śrīnā-  
rāyaṇāya namaḥ śrīkṛṣṇāya namaḥ . . . śrīsūryādisarva-  
grahebhyaḥ namaḥ kollam tollāyiratta arupattaraṇṭāmata  
kannimāsam, *etc.* (Date, scribe, and benedictions in Mala-  
yalam language.)

123.

WHISH No. 121.

*Size:*  $13\frac{1}{2} \times 1\frac{7}{8}$  in., 107 leaves, generally 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Bhartṛkāvya* i. e. *Bhaṭṭikāvya*, with the Commentary called *Jayamaṅgalā*, Sargas I—III complete, beginning of Sarga IV, and V, 8—VI, 71.

It begins:—hari śrīgaṇapataye namaḥ avighnam astu | śrīgurubhyo namaḥ | praṇipatya sakalavedinam atidustara-Bhartṛkāvyaśalilanidheḥ jayamaṅgaleti nāmnā naukeva viracyate ṭikā | lakṣya(m) lakṣaṇaṁ ca dvayam e(ka)tra vi-  
duṣāṁ pradarsayitum śrī-Svāmisūnuḥ kavir Bhartṛnāmā rāmakathāśrayam mahākāvyaṁ cakāra, etc.

F. 17b:—iti Bhartṛkāvyaṭīkāyāṁ jayamaṅgalāyāṁ pra-kīrṇakāṇḍe rāmasaṁbhavo nāma prathamā sarggaḥ ||

Sarga II ends f. 40b, Sarga III f. 58b.

After f. 60 there is a lacuna extending from IV, 11 to V, 8.

V, 106 ends f. 85b (f. 86 which should be the end of Sarga V seems to be misplaced).

The MS. breaks off (in the Commentary on VI, 71) with the words:—sakhyaśya tava sugrivaḥ kārakaḥ kapi-nandanah drutaṁ draṣṭāsi maithilyās s[v]aivam uktvā tiro-bhavad ito bulūcāv ity ādinā kṛtam adhikṛtyocyate kṛtyānām akṛtyānām kṛdantarbhāvepi bhāvakarmaṇo(h) kṛtyā iti viśeṣapratipādanārtham pṛthagadhikāravacanam śeṣās tu kṛtaḥ kartta.

124.

WHISH No. 122.

*Size:*  $16\frac{1}{2} \times 2$  in., 67 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* End of 17<sup>th</sup> or beginning of 18<sup>th</sup> cent.?

*Character:* Malayalam. The leaves are numbered by letters, as follows: ka = 1, k̄a = 2, ki = 3, kī = 4 . . . kau = 14, kaṃ = 15, kaḥ = 16. kha = 17 *etc.*

*Injuries:* The MS. is much damaged, many leaves broken, and lines lost.

(1)

The *Siddhāntaśekhara*, by *Śrīpati*, in 20 Adhyāyas (ff. 1—40).

It begins:—\*\*\* taye namaḥ aviḥnam astu (i) yat-tejaḥ pitṛdhāmni śitamahasāḥ pāthoyame maṇḍale saṃkrāntaṃ kumudākarasya kurute kāntiṃ vikāsadhūyaṃ<sup>1</sup> (i) cañcaccañcuputai[h]ś cakoranikaraiś cāpiyatesau ciraṇ trailokyālayadīpako vijayate devo nidhis tejasāṃ (ii) nijaguru-padaadvandvaṃ kṛtvā manasy atibhaktito gaṇakatilaka-Śrīpūrvoyam Patir dvijapūṃgavaḥ (i) sphuṭam aṣṣamam maṇḍaprajñaprabodhaviṣṛddhaye laṭitavacanais siddhāntānām karoti hi śekharaṃ (i) śatānandaddhvastiprabhṛtituṭiparyanta-samayapramāṇaṃ bhūdhīṣṇyagrahanivahasamsthānaka-thanaṃ (i) grahendrāṇāṃ cārās sakalagaṇitaṃ yattṛgaditaṃ (read yantragaṇitaṃ?) sa siddhāntaḥ prokto vipulagaṇita-skandhakuśalaiḥ (ii) kratukriyārtthāḥ śrutayaḥ pradiṣṭāḥ kalāśrayās te kratavo niruktāḥ | *etc.*

F. 3b:—iti Śrīpativiracite siddhāntaśekhara grahabha-gaṇāddhyāyaḥ prathamāḥ ||

The 2<sup>nd</sup> Adhyāya (maddhyamādhikāroddhyāyaḥ) ends f. 8, the 3<sup>rd</sup> A. f. 12, the 4<sup>th</sup> A. f. 17b [one leaf missing between ff. 17 and 18], the 5<sup>th</sup> A. (candragrahaṇa) f. 19, the 6<sup>th</sup> A. (sūryagrahaṇa) f. 19b, the 7<sup>th</sup> A. (parvānāyana) f. 20, the 8<sup>th</sup> A. (pāta) f. 21, the 9<sup>th</sup> A. (grahodayāsta-maya) f. 21b, the 10<sup>th</sup> A. (candra) f. 23, the 11<sup>th</sup> A. (grahayuddha) f. 25, the 12<sup>th</sup> A. (bhayoga) f. 27, the 13<sup>th</sup> A. (vyakta-gaṇita) f. 29b, the 14<sup>th</sup> A. (avyakta-gaṇita) f. 31b.

After f. 34 three leaves (gī, gu, gū) are missing.

The 16<sup>th</sup> A. (golavarṇana) ends f. 36, the 17<sup>th</sup> A. (rāhu-nirākaraṇa) f. 36b, the 18<sup>th</sup> A. (grahaṇopavarṇana) f. 37b, the 19<sup>th</sup> A. (yantravidhāna) f. 39.

<sup>1</sup> For vikāsadhūyam the metre requires — — — — —.

The 20<sup>th</sup> Adhyāya ends (f. 40b):—iti siddhāntaśekhara  
Śrīpativiracite siddhāntaśekhara praśnavidhānādhyāyo  
viṃśaḥ ॥ namaś śivāya śrīsūryādisarvagrahebhyo namaḥ  
śrīkṛṣṇāya namaḥ ॥ ॥

Amongst the authorities quoted are Āryabhaṭa, Jīṣṇu-  
nandana, Śrītrivikrama.

(2)

The *Mahābhāskariya Karmanibandhana*, in 8 Adhyāyas  
(ff. 41—54), based on the *Āryabhaṭa*.

It begins (f. 41):—hariḥ śrīgaṇapataye namaḥ kalām  
bibharti kṣaṇadākarasya yaḥ prakāśitāśaṃ śirasū gabha-  
stibhiḥ namostu tasmai suravanditāptaye samastavidyāpra-  
bh(av)āya śambhave jayanti bhānoḥ kamalāvabodhinaḥ karū  
himāṃśor vanitānanatviṣaḥ sasūritārāspṛṣṭadīrggharaśmayo  
dharāsutajñāskisita(?)tvīṣaḥ punaḥ tapobhir āptaṃ sphṛṣṭa-  
tantram āsmakañ cīratvam abhyetu jagatsu satgrahaiḥ cirañ  
ca jīvyāsur apetakalmaṣā Bhaṭasya śīṣyā jitarāgaśatravaḥ  
navādrirūpāgniyutam mahābhujāṃ śakendranāmnāṃ śata-  
varṣasagrahaṃ dviṣatkanighnaṃ gatamāsasamnyutam, etc.

F. 44:—iti mahābhāskariye karmanibandhane pratha-  
moddhyāyaḥ ॥

It ends (f. 54):—Bhāskare mithunaparyavasāne śarva-  
ritigūṇasaptaghaṭi syāt akṣacāpaganitaṃ vada tasmin  
lambakena sahyataṃ vigaṇayya Bhāskareṇa paricintya  
kṛtoyam mandabuddhiparibhogasamartthaḥ samyag Ārya-  
bhaṭakarmanibandha spaṣṭavākyakaraṇais samavetaḥ spa-  
ṣṭāsthānekakiraṇe cchedyake grahaṇe raveḥ yad ihāsti tad  
amnyatra yan nehāsti na tat kvacit ॥ iti mahābhāskariye  
aṣṭamoddhyāyaḥ ॥ mahābhāskariyaṃ samāptaṃ ॥ akṣaraṃ  
yat paribhraṣṭaṃ mātrādhiṃ tu yat bhavet kṣantun  
arhanti vidvāṃsaḥ kasya nāsti vyatikramaḥ ॥ arddhād  
ūnañ ca dhūmraṃ syāt kṛṣṇaṃ arddhādhikaṃ bhavet  
vimuñcataḥ kṛṣṇadhūmraṃ kapilaṃ sakalagrahe śrīkṛṣṇāya  
namaḥ namaś śivāya śivam astu ॥ ॥

(3)

Fragment of some treatise on astronomy (ff. 55—66).

It begins (f. 55):—hariḥ Bhāskaram abhivandyāhan nikhilagrahagativiśeṣabodhakaram vakṣye vyatipātādijñāno-pāyaṃ samāsenā ayanacalanan dviguṇitaṃ prakṣipyārke tyajet tam ṛtubhānvoh śiṣṭasame śītāṃsau kramaśaḥ kila-lāṭavaidhṛtāv uditau sāyanacalane tasmin yady uttaram ahivad adha upari śikhivad avāgayanes tastatopi tat sūkṣmatā gaṇitavaśāt sūryendvor bimbayogārddhād atpakepakramāntare vyatipātāhuḥ, *etc.*

F. 66 ends:—vainnye śobhanam āmbikāramaṇabhaṃ riktān apūrṇāmbhasāṃ sūktiś śukraśaśāṃkamandadivasā siṃhāśvigostrighaṭāḥ vastre śūrppabhaṃ uttamaṃ himakaro maddhyo vyayāriṣṭhito na śrīsendujaleśapāpadivasāḥ kannya  
\*\*\* meṣālinaṃ || 33 ||

## 125.

WHISH No. 123.

*Size:*  $15\frac{1}{4} \times 1\frac{7}{8}$  in., (1) + 46 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Probably 18<sup>th</sup> cent.

*Character:* Malayalam.

*Injuries:* Some leaves damaged by fire.

The *Kulacūḍāmaṇi*, or *Laghustutimahābhāṣya*, a Commentary on *Laghubhaṭṭāraka's Laghustuti*, by *Siṃharāja*, in 21 Vṛttas, with an introduction in Malayalam. The text is printed as the first part of the *Pañcastarī* in the 'Kāryamālā', Part III (1887). Mr. Whish describes the work as "*Viṃśatī* with Commentary of Siṃha-rāja".

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu aindrasyevevyādi | eṣā | asau | tripurā | vaḥ aghaṃ | sahasā | sadā | cchindyāt | *etc.* (follows Commentary in Malayalam language).

F. 15b:—athedānim ādyavṛttaṃ vivriyate | aindrasyeva śarāsanasya dadhatī maddhiyelalāṭaṃ prabhāṃ śauryyiṃ kāntim anuṣṇagor iva śīrasy ātanvatī sarvataḥ eṣāsau tripurā hr̥di dyutir ivoṣṇāṃśos sadāhasthitā chindyād vas sahasā padais tribhir aghaṇ jyotirmayī vāṇmayī (1) śrīman-



mahārājasamakṣam eva trailokye śvāttā<sup>1</sup> siddhena siddha-sārasvatena śrīmatgurukaṭākṣapātamātreṇa saṃsiddhis tat-kṣaṇam eva sarasvatī mandirāya māṇavadanāmbujo Laghubhaṭṭārako nijalābhaprakarṣas sarveṣāṃ bhavaty iti buddhyā parameśvaryā jyotirmayisvarūpaṃ vāṇmayisvarūpaṃ ca prapañcam pratipādayan tatkalavarttinas sadasyā pratyāśīrvādaṃ karoti | *etc.*

F. 23:—śrīmat-Siṃharājakṛte laghustutiśrīmanmahāman-trabhāṣye kulacūḍāmaṇau prathamavṛttam saṃpūrṇam ||

It ends:—dhruvaṃ niścitam addhyayanam kariṣyatiti divyasiddharṣimānavaughagurvaccinnapāraṃparyāgatam asmin mahatsvacchandasaṃgrahan teneḍam Siṃharājena mayā sucaritinā<sup>2</sup> kṛtam laghustutimahābhāṣyam aśeṣāgamasammitam || iti Siṃharājakṛtau laghustutimahābhāṣye kulacūḍāmaṇau ekaviṃśativṛttam saṃpūrṇam || Laghubhaṭṭārakāya namaḥ Siṃharājāya namaḥ śivāya namaḥ śivāya namaḥ śubham astu ||

## 126.

WHISH No. 125 A.

Size:  $12\frac{3}{8} \times 2$  in., (1) + 40 [numbered by letters from a, ā, i, ī etc. to aṇ, aḥ, ka, kha, etc. to bha] + 143 [numbered as ff. 77—219] leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Malayalam.

(1)

Fragment of a Commentary on the *Bhāgavata-Purāṇa*, in Malayalam language. (Ff. 40.)

(2)

Fragment of the *Bhāgavata-Purāṇa*, Skandha X, Adhyāyas 57 to 84 in Malayalam language (ff. 77—202), and Adhyāyas 85 to 90 in Sanskrit (ff. 202b—219b).

<sup>1</sup> Doubtful reading.

<sup>2</sup> May be read also saṃcarīṇo. Read sukharītinā?

It ends:—kṣitibhujopi yayur yadarthāḥ || iti śrībhāga-  
vate mahāpurāṇe pāramahamsasamhitāyām śrībhāgavate  
mahāpurāṇe daśamaskandhe navatitamoddhyāyaḥ || śrīkṛ-  
ṣṇāya namaḥ || . . . . . kṣantum arhati.

127.

WHISH No. 126.

*Size:*  $9\frac{3}{4} \times 1\frac{3}{4}$  in., (1) + 77 leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Kuvalayānanda*, by *Appayya Dīkṣita*, complete.  
See above No. 109.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu  
parasparatapaśampatphalāyitaparasparau prapañcamātā-  
pitarau prāñcau jāyāpati stumaḥ | *etc.*

It ends:—amum kubalayānandam akarod Arppadīkṣitaḥ  
niyogād Vemkaṭapater nnirupādhikṛpānidhe(h) | candrāloko  
vijayatām śāradāgamasaṁbhavaḥ hr̥dyāḥ kuvalayānando  
yalprasādād abhūd dhruvaḥ || || śrīgurubhyo namaḥ ||  
prākṛṣṭhekhilaphelavaṁśatilakas sūriṭcarāmobhavac chri-  
mān cekamaruṭpradeśa iti vā gehentaraśrenike talputrasya  
ca śankarasya kavipatmārkakṣamād eva śiṣyālpajñasya hi  
pustakaṁ smarata ity etsudhi prauḍhakāḥ || || śubham  
astu ||

128.

WHISH No. 127.

*Size:*  $17\frac{5}{8} \times 1\frac{5}{8}$  in., 82 + (1) leaves, from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Probably early 18<sup>th</sup> cent. An entry by Mr. Whish is  
dated 'Calicut 1824'.

*Scribe:* Rāma.

*Character:* Malayalam. The leaves are numbered by Akṣaras in  
the same way as No. 19.

*Injuries:* Leaves 1, 38—41 damaged, other leaves slightly damaged.



arhanti santaḥ ॥ Rāmeṇa likhitam idam pustakam ॥ śrī-  
govindāya namaḥ ॥ . . . hariḥ ॥ harahara ॥ ॥

(2)

The *Brahmapāra Stotra*, with a Commentary (ff. 52—54).

F. 52 begins:—pracetasam brahmapāram mune śrotum  
icchāmaḥ paramaṁ stavaṁ japatā kaṇḍa<sup>1</sup>nādevo yena-  
rāddhyata keśavaḥ | Somaḥ | pāraparam viṣṇu pāra-  
pāraḥ pāraḥ parebhyaḥ paramārttharūpi, *etc.*

F. 53 begins:—brahmapāramayaṁ vedāntārtthamayam  
brahmaśabdapracuram vā viṣṇutatvapratiṣṭhitatvāt sto-  
trasya tadvijijñāsubhi sprṣṭas Soma uvāca | pāraparam  
ity ādi | *etc.*

F. 54 ends:—kathaṁ ca na iti syāt pātakan tad api  
hanty urugāyapāda iti bhāgavatokteḥ | brahmapāram sto-  
tram ॥

(3)

The *Paramārthasāravivaraṇa*, a Commentary on the  
*Śeṣāryā* (ascribed to *Śeṣanāga*), by *Rāghavānanda* (ff. 55—82).  
Cf. Burnell, Tanjore, p. 93 b. Hultsch II, p. 131.

It begins (f. 55):—śrīgaṇapataye namaḥ avighnam  
astu ॥ agnīṣomātmanā nāyudhadharam akhilavyāptam  
āśyāṁghridoṣṇāṁ sāhasrair yuktam antaḥkṛtasuranivaham  
svaprabhotbhā<sup>2</sup>sitāsam (1) netrair arkendurūpair vilasitam  
analogrānana \*\*<sup>3</sup> travarṇam bhūṣā \*\*<sup>4</sup> bhipradīptāvayavam  
avatu vo viśvarūpam murāreḥ | . . . . . śrīmac-Chām-  
karamārggamaddhyavasatiś śākhāśatālamkṛtas saṁsārār-  
kagabhastitaptatanubhis saṁsevitāṁghrir jjanaiḥ (1) Kṛṣṇā-  
nandamahīruhomṭarasāpūrṇair apūrvaiḥ phalaiś citrām  
pritim upāsakeṣu janayaṁ jīyān mahūmaṇḍale | aśeṣopani-  
ṣasarā(read ṣatsāra?)siddhā tatvānugāmini Rāghavānanda-  
muninā śeṣāryeḥa vimṛśyate | paramārtthasārasaṁ(jña)m  
granthaṁ cikīrṣur ācāryas tasyāvighnaparisamāptipracaya-  
gamanābhyām śiṣṭācāram paripālanāya ca viśiṣṭeṣṭadevatā-

<sup>1</sup> Doubtful, very indistinct. Read kaṇḍanābhadevo?

<sup>2</sup> ollā (corrected to tbbā?).

<sup>3</sup> Illegible. Wanted two long syllables.

<sup>4</sup> Illegible. Looks like diyo or diko. Wanted one long syllable.

praṇāmalakṣaṇam maṅgalam mukhataḥ saṃpādayann  
artthataḥ ārambhāpekṣitam viśayaprayojanasaṃbandhā-  
dhikārilakṣaṇam anubandhacatuṣṭayam āviṣkaroti | *etc.*

It ends:—āryāvṛttaślokaṇām pañcāṣṭyā aṣṭiś ca pañca  
ca tataś catasṛbhir videhamuktir uktā tatas tisṛbhiḥ kra-  
mamuktir eva caturaṣṭir iyaṅtim āryeti pañcāṣṭir āryā bha-  
vatiti paramārtthasāravivara(ṇa)m eta(d) Govindacandrikayā  
saṃhṛtasamśṛtikāpā(?) saṃbhūtā Rāghavānandāt (॥) yosau  
bhāti carācarātmakajagadrūpeṇa bhūtyā svayā yaś cānan-  
tasukhaikatānavimalasvānmaṃ(?)<sup>1</sup> prabodhasvarāṭ (।) yatsvā-  
rājyam ameyam āgamagiras saṃlakṣa(ya)nty akṣayās ta-  
smai viśvaḥdisthitāya mahate puṃse namas kurmahe ॥ ॥  
iti paramārtthasāravivaraṇam saṃpṛtam ॥ ॥ śrīgurubhyo  
namaḥ ॥ . . . śrī-Vedavyāsāya namaḥ ॥ hariharahiranya-  
garbhebhyaḥ namaḥ ॥ ॥ ॥

## 129.

WHISH No. 128.

Size:  $10\frac{1}{4} \times 1\frac{3}{4}$  in., (2) + 107 + 24 + (2) leaves, from 10 to 12 lines  
on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam. Numbering of leaves by Akṣaras in the  
same way as No. 19.

(1)

The *Smṛticandrikā*, by *Deva* or *Devanna Bhaṭṭopādhyāya*,  
son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the  
*Vyavahāra-kāṇḍa*. "The author's name shows that he was  
a Telugu", Burnell, Tanjore, p. 133.

Another copy of the same work in No. 141.

It begins:—hariḥ śrīgaṇapataye namaḥ aviḥnam astuḥ  
sarasvatipatim vande śrīyaḥ patim umāpatim tviṣāṃ patim  
gaṇapatim brhaspatimukhān munin pade pade praskha-  
latām pradīpādīsthitān api draṣṭṛnām dṛṣṭivīṣaye candrikā  
pravitanyate | athedānīm vyavahāra-kāṇḍam ārabhyate ॥  
tatrāḍau vyavahārasvarūpam nirūpyate | tatra Brhaspatiḥ |

<sup>1</sup> Read °svāntaḥ, or °tvān mato?

dharmmapradhānāḥ puruṣāḥ, *etc.* See Burnell, Tanjore p. 134.

F. 2:—iti smṛticandrikāyāṃ vyavahārasvarūpaṃ nirūpaṇaṃ ॥

F. 7:—smṛticandrikāyāṃ aṣṭādaśapadanirūpaṇaṃ ॥

F. 9b:—iti smr° vyavahārabhedāḥ ॥

F. 26:—iti smr° pratijñāvādaḥ ॥

F. 41b:—iti smr° lekhyanirūpaṇaṃ ॥

F. 46b:—iti smr° lekhyaparīkṣā ॥

F. 55b:—iti smr° sākṣiparīkṣā ॥

F. 74:—iti smr° sākṣiviśayāṇi ॥ samāptaṃ ca sākṣiprakaraṇaṃ ॥ athāsākṣipratyayāḥ tatra Nāradaḥ | *etc.*

F. 85:—iti smr° ṛtuto divyavyavasthā ॥

F. 102:—iti smr° daṇḍaviśayāṇi ॥

It ends (f. 107):—iti smṛticandrikāyāṃ bālayantādi(?)-dhanaviśayāṇi<sup>1</sup> ॥ hariḥ ॥ śrī - Keśavādityasamutbhavasya Devasya śāntadvijarājāmūrttes sa candrikāṃ prāpya sukhena lokān kurvantu sarvavyavahārasiddhiṃ ॥ iti sakalavidyāviśārada-śrī-Keśavādityabhaṭṭopāddhyāyasūnu-yājñika - Deveṇa<sup>2</sup> bhaṭṭopāddhyāyasomayājiviracitāyāṃ smṛticandrikāyāṃ vyavahārakāṇḍe prathamāḥ paricchedaḥ ॥ atreyāṃ prakaraṇānupūrvī vyavahārasvarūpaṇaṃ aṣṭādaśanirūpaṇaṃ vyavahārabhedānirṇetnirṇayadharmasthānevasthānaṃ vyavahāradarśanavidhiḥ ॥ kṛṣṇāya namaḥ ॥

(2)

The *Vyavahāramālikā*, the beginning only. See Ind. Off. III, pp. 456—8 (“*Vyavahāramālā*, a manual of civil law (? by Varadarāja) much used in Malabar”); Hultsch II (No. 1472), p. 139.

It begins:—hariḥ śrīgaṇapataye namaḥ aviḥnam astuḥ śrīgurubhyo namaḥ namostu naraśiṃhāya bhaktānugrahakāriṇe ajāya bahurūpāya sarggasthityantakāriṇe | manumukhyasarassamutbhavais sukumārāḥ prasavair vacoma-

<sup>1</sup> No. 141 = Whish No. 143 reads bālādīdhana°.

<sup>2</sup> Read yājñika-Devaṇa? But MS. No. 141 also reads °yājñika-Deveṇa.



yaiḥ tridivāptiphalair nṛpocitāṃ racayāmi vyavahāramālikāṃ | śrī-Nāradaḥ Manuḥ Prajāpatir yasmin kāle rājyam abūbhujan dharmmaikatānāḥ, *etc.*

Some of the chapters are:—vyavahārāvalokanadharmmaḥ (f. 1), sabhāsabhyopadeśāḥ (f. 2b), vyavahāralakṣaṇam (f. 3), hīnalakṣaṇam (f. 6), sāksipratyuddhṛti (f. 7b), rājaśāsana-lakṣaṇam, dūṣitalekhyaparikṣā (f. 9b), lekhyaprakaraṇam (f. 10), agnividhi (f. 13b), viśavidhi (f. 14b), śapathavidhi (f. 15b), ṛṇasya deydēyavidhiḥ (f. 20), nityadānasya prakāraḥ (f. 24), *etc.*

It breaks off (f. 24b) with the following words:—dāsyā-dhikaraṇam | abhyupetyāśuśūrūṣā samāptaḥ | Nāradaḥ | bhṛtānāṃ vetanasyokto dānādānavidhikramaḥ vetanasyānapākarma tadvivādapadam smṛtaṃ ||

### 130.

WHISH No. 129.

*Size:* 9 × 1½ in., 54 leaves (but f. 3 missing), 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Probably early 18<sup>th</sup> century.

*Character:* Malayalam.

*Injuries:* First leaf damaged.

Fragment of Śaṅkara's Commentary on the *Viṣṇusahasranāman*.

It begins:—parāyaṇam tasmin loke ekaṃ parāyaṇam param ayaṇam prāptavyam pa \*\*\* \*\* ya-granthiś chidyante sarvasaṃśayāḥ kṣiyante cāśya karmmaṇi tasmin drṣṭe, *etc.*

F. 24b:—nāmnāṃ śatam ādyaṃ vivṛtaṃ || F. 29:—iti nāmnā(n) dvitīyaṃ śataṃ || F. 34:—iti tṛtīya(n) nāmnāṃ śataṃ vivṛtaṃ || F. 39:—iti nāmnāṃ caturthaṃ śatakaṃ ||

It breaks off with the words:—iti bhagavatsmaranāt yan devan devakī devī vasudevād ajjanat bhaumasya brahmaṇo guptyai diptam agnim ivāraṇiḥ iti mahābhāra(tam). See MBh. XII, 47, 28.

131.

WHISH No. 130.

*Size:*  $11\frac{3}{8} \times 1\frac{1}{2}$  in., (1) + 155 + (15) leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Scribe:* Anantakṛṣṇa, son of Govinda.

*Character:* Malayalam.

The *Tulākāverīmāhātmya* from the *Agni-Purāṇa*, in 30 Adhyāyas.

Other copies in Nos. 51 and 186.

It begins:—dharmmavarmma ca rājarṣir *etc.*, see No. 51 above p. 63.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye prathamodhyāyaḥ ||

F. 40:—ity āgneyapurāṇe tulā° saptamoddhyāyaḥ || śrīraṃgeśāya namaḥ ||

F. 79b:—ity āgne° tulā° pañcadaśodhyāyaḥ ||

It ends:—iti prasannānananīrajā mudā ... (see above p. 63) abhyapūjayan | ity āgneyapurāṇe tulākāverīmāhātmye tṛṃśoddyāyaḥ || yādṛśam, *etc.* ... Āvādugdhāraṇagurave namaḥ | śrīkāverīyai namaḥ | śrī-Govindan putran Anantakṛṣṇan svahastalikhitaṃ śrīraṃgeśāya namaḥ || ... hariḥ |

132.

WHISH No. 132.

*Size:*  $12 \times 1\frac{1}{2}$  in., (1) + 144 leaves, 7 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> century?

*Character:* Malayalam.

The *Brahmottarakhaṇḍa* (from the *Skanda-Purāṇa*?), Adhyāyas 23—44. The beginning is similar to that of the Bodleian MSS. Walker 160 and 132d (see Aufrecht-Oxford, p. 74 sq.), and Mitra, Notices No. 2567 (VIII, p. 19 sq.), but the work is not identical with either of these.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śuklāmbaradharaṃ viṣṇuṃ śaśivarmaṇaṃ ca'urbhujam pra-

sannavadanam dhyāyet sarvavighnopaśāntaye | ākhyātaṃ  
bhavatā pūrvam viṣṇor mātmyam uttamam sarvapāpa-  
haram puṇyam samāsenā śrutaṃ ca naḥ | idāni śrotum  
icchāmo mātmyam tripuradviṣaḥ tatbhaktānāṃ ca māt-  
myam niśśeṣāghaharam param tanmantrāṇān tadvratānān  
tatpūjāyāś ca sattama tatkathāyāś ca tatbhakteḥ pra-  
bhavam anuvarṇanaya | śrī-Sūtaḥ | etāvad devamarttyānāṃ  
śreyas sa sanātanam yad īśvarakathāyāṃ vo jātā bhaktir  
ahetukī, *etc.*

F. 5b:—iti brahmottarakhaṇḍe pañcākṣaramahimānu-  
varṇanan nāma trayaviṃśodsodhyāyaḥ ||

F. 24b:—iti brahmottarakhaṇḍe śivacaturdaśimahimā-  
nuvarṇane caṇḍālikammāśaśivavokaprāptikathanāma (?)  
pañcaviṃśodsodhyāyaḥ || śrīpārvatyai namo namaḥ śubham |  
bhūyopi śivamātmyam vakṣyāmi paramātbhutam śrīvatām  
sarvapāpaghnam, *etc.*

F. 48b:—iti brahmottarakhaṇḍe pradoṣapūjāmahimānu-  
varṇanan nāma ekonaviṃśodsodhyāyaḥ ||

F. 68:—iti brahmottarakhaṇḍe somavāramahimānuvarṇ-  
nane śivabhaktamahimānuvarṇanan nāma ekaviṃśodsodhyā-  
yaḥ ||

F. 95b:—iti brahmottarakhaṇḍe bhadraiyurmuktiprā-  
ptikathanan nāma ṣaṭtriṃśodsodhyāyaḥ ||

It ends:—yaḥ paṭhec chr̥ṇuyāc caiva purāṇam śaivam  
uttamam sa vidhūya sarvakarmāṇi śivaloke mahiyate |  
iti brahmottarakhaṇḍe purāṇaśravaṇamahimānuvarṇanan  
nāma catuṣcatvāriṃśodsodhyāyaḥ || śrīpārvatīparameśvarā-  
bhyaṃ namaḥ || . . . gurūṇāṃ caraṇāṃbhøjaparāgaparamā-  
ṇavaḥ manomukuram asmākaṃ puṇiyur anuvāsaram || śu-  
bham astu | śrīgurubhyo namaḥ śrīśūlapāṇaye namo namaḥ |

### 133.

WHISH No. 133.

Size:  $10\frac{7}{8} \times 1\frac{3}{4}$  in., 194 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 19<sup>th</sup> cent.?

Character: Malayalam.

The *Nāmalingānuśāsana* (*Amarakośa*) by *Amarasiṃha* (I, 1 to III, 2), with an explanatory gloss in Malayalam language.

It begins:—hariḥ śrīgaṇapataye namaḥ || yasya jñānadayā-sindhor agādhasyānaghā guṇāḥ | *etc.* . . . svaḥ | ita \* vya-yam | svarggaḥ | nākaḥ tridivaḥ tridaśālayaḥ | suralokaḥ | ivayañcum puliṅgam | dyauḥ okārāntaṁ | dyau vakārāntaṁ dve striyau | klībe | triviṣṭapaṁ | *etc.*

It ends with the 2<sup>nd</sup> Varga of the 3<sup>rd</sup> Kāṇḍa:—grā-matā | grāmaṇḍam | janatā | janavṇḍam | dhūmyā | dhūmaṇḍam | pāśyā[m] pās[y]avṇḍam | gavyā | govṇḍam | pṛthak | pṛthak | diṁ stri | apiṁ sāhasraṁ | sahasravṇḍam | kārīṣyaṁ kārīṣavṇḍam | vārmmaṇām (read °am) kava-ṣavṇḍam atharvaṇādikaṁ | atharvaṇavṇḍam | klī | iti saṁkīrṇavarggaḥ |

### 134.

#### WHISH No. 134.

*Size:*  $10\frac{3}{8} \times 1\frac{3}{4}$  in., (1) + 129 + (1) leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Kriyākālāpa* (astronomical portion) of the *Tantra-saṁgraha*, in 8 Adhyāyas, together with a Commentary.

There are several copies of the *Tantrasaṁgraha* in the Malayalam language in the Whish Collection.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | pratyūhavyūhaviratikārakaṁ param mahāḥ antaḥkaraṇa-śuddhim me vidadhātu sanātanaṁ yatprasādāt kavīndra-tvaṁ mandopi labhate kṣaṇāt tām śāradendusvacchāṁgīm vande devīm sarasvatīm | nārāyaṇaṁ jagadanugraha-jāgaru-kaṁ śrīnilakanṭham api sarvavidam praṇamya yat tantra-saṁgrahagataṁ grahatantra-jātaṁ tasyāparāṁ ca vivṛtiṁ vilikhāmi laghvim | tatrādau tāvad ācāryyaḥ prāriṣita-prabandhapratyūhaśamanāyābhiṣṭadevatān namaskaroti | he viṣṇo nihitaṁ kṛtsnaṁ jagat tvayyeva kāraṇe jyotiṣāṁ jyo-

tiṣe tasmai namo nārāyaṇāya te iti | he viṣṇo sarvavyāpin  
yasmimṣ tvayi kṛtsnam idaṁ jagam nihitam, *etc.*

F. 5:—iti caitrādaya eva cāndramāsāḥ maddhvāditveno-  
ktāḥ | *etc.*

F. 12:—tatra prathamāddhyāyoktaprakāreṇa trairāśikā-  
nitā bhagaṇādikā ye grahamaddhyamāḥ | tebhyo bhagaṇān  
apāsya śiṣṭebhyo bhagaṇān apāsya śiṣṭebhyo rāśyādibhyo  
bhāgātmakam upadiṣṭam svam svam mandoccam viśoddhya  
yac chiṣyate tad iha mandakendram ity abhidhiyate || *etc.*

F. 34b:—iti tantrasaṁgrahasya kriyākālāpaṁ krameṇa  
saṁgrhya racite vyākhyānesmin pūrṇnoddhyāyo dvitīyo-  
bhūt ||

The 3<sup>rd</sup> Adhyāya ends f. 75b, the 4<sup>th</sup> Adhyāya f. 90,  
the 5<sup>th</sup> Adhyāya f. 107b, the 6<sup>th</sup> Adhyāya f. 112b, the  
7<sup>th</sup> Adhyāya f. 116.

It ends:—iti tantrasaṁgrahasya kriyākālāpaṁ krameṇa  
saṁgrhya racite tadvyākhyāne pūrṇnabhūd aṣṭamoddhyā-  
yaḥ || samāptaṁ cedam namaś śivāya | *etc.* (follow some lines  
in Malayalam language).

### 135.

#### WHISH No. 136.

*Size:*  $8\frac{1}{4} \times 1\frac{3}{4}$  in., 75 leaves, from 9 to 11 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

Fragment of the *Bālabhārata* by *Paṇḍit Agastya*, ending  
with the 9<sup>th</sup> Sarga. The complete work is said to contain  
20 Sargas, see Burnell, Tanjore, p. 159b; A. Holtzmann,  
Das Mahābhārata, III, p. 44.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu  
asty atrinetraprabhava(h) kalātmā śaśiti nakṣatraganasya nā-  
thaḥ yaṁ vārījaśrīharam āptavāco vāmaṁ harer llocanam  
āmananti | sevyas surāṇā(m) himavarṣipādas saṁbhāvanīyaś  
śirasā śivena mahiddhrabhartteva tamopahantrīm yaḥ kau-  
mudīm divyanadīm prasūte | na jāhnavīyaiś ca na yāmu-

naś ca na cāparāsām saritām payobhiḥ yannyā(?)dayenaiva  
 sujātadhāmno bāṃhiyaśm vṛddhim upeti pārthhaḥ | budhas  
 tatobhūn navasu graheṣu ratneṣu muktāphalavan manoḥjāḥ  
 yaḥ karddamāpatyam ilābhidhānam paryyagrahit pañcaśarā-  
 yudhārttaḥ | tasyānujobhūt puruḥūtasāraḥ Purūravā bhū-  
 valayasya goptā nārāyaṇoruprabhavām striyam yo jaya-  
 śriyā sārddham alabdha daityāt | tasyāyur āyurddamano  
 ripūṇām āsīd anūnasya guṇais tanūjaḥ | hr̥ṣyadvaritṛi pu-  
 lakāṅkurābhā rarāja yasyāddhvarayūparājiḥ putras tadiyo  
 Nahuṣodhirūḍhatriviṣṭapam puṇyavaram parāsuḥ kutrāpi  
 sūtrāṃpi ciram pranaṣṭe svarājyam indras svayam eva  
 cakre | ajāyatāsmād anagho Yayātiḥ peṣṭur dviṣām ucca-  
 litasya yasya nabhasy udirṇṇo balareṇur āsīt ghano yaśaḥ-  
 ketakajanmahetuḥ | *etc.*

F. 8b:—ity Agastyapaṇḍitakṛtau bālabhārate prathamā  
 sarggaḥ ||

F. 31:—ity Agastyakṛtau bālabhārate caturtthasarggaḥ |

F. 59b:—ity Agastyakṛtau bālabhārate saptamā sa-  
 rrggaḥ ||

F. 66b:—ity Agastyakṛtau bālabhārate aṣṭamasarggaḥ |

It ends:—pṛitosmi te prājñatamāya rājan yam icchasi  
 bhrātṛṣu taṃ dadāmi uktas sa tenaivam upoḍhaharṣo jī-  
 vantam aicchan nakulan narendrah | 101 |

### 136.

WHISH No. 137.

*Size:*  $11\frac{1}{4} \times 1\frac{7}{8}$  in., (1) + 46 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.?

*Character:* Malayalam.

A. Commentary on *Jayadeva's Gītagovinda*, in 12 Sargas.

It begins:—hari śrīgaṇapataye nama avighnam astu |  
 Jayadevanāmā kavīḥ gītagovindābhidham prabandham  
 vidadhānaḥ tatpradipadyam vastūpakṣipann eva tannirdde-



śarūpam maṅgalam ācarati meghair ity ādi he rādhe am-  
bara(m) meghair mmeduraṁ vasantepi kṛṣṇāhṛtair mmeghais  
timirair vā, etc.

It ends:—yan nityair iti | yad vastu viriñcagirijāprāṇe-  
śamukhyaiḥ brahmeśamukhyai[h]r mmuhur(?)jjasaṁ nānā-  
kāravīcārasāracaturaiḥ nānāvidhacintaviśeṣaṁ nipuṇaiḥ (read  
°cintāviśeṣanipuṇaiḥ?) vidvatbhir nityair vacanaiḥ upani-  
ṣadvākyaḥ jadyāpi (?) na niścīyate tad ādyaṁ paraṁ vastu  
divyair mmadhurai[h]s satsūktisaṁśodhitaiḥ mṛdūktisaṁśo-  
dhitaiḥ Jayadevakāvyaghaṭitaiḥ gitagovindavākyaḥ sārasya  
sīmā \*† ṣaḥ bhaktivīśeṣaśālināṁ cetasi cakāstu sphuratu ||  
iti śrīgitagovindavyākhyāne sarasarasiruhākṣo nāma dvā-  
daśas sarggaḥ || śrīkṛṣṇāya namaḥ ||

### 137.

#### WHISH No. 139.

Size:  $11\frac{5}{8} \times 1\frac{3}{4}$  in., (1) + 70 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably middle of 18<sup>th</sup> cent.

Character: Malayalam.

The *Sūryasiddhāntavivaraṇa*, a Commentary on the  
*Sūryasiddhānta*, by *Parameśvara*, pupil of *Rudra*, in  
13 Adhyāyas.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu ||  
gurubhyo namaḥ || lokāmbāyai namaḥ | śrīsūryāya namaḥ  
cidrūpakāraṇaṁ sarvagataṁ kṣīragatājyavat yad yogidrīṣyañ  
jagatas tam mahāhaṁsam āśraye | vyākhyātaṁ bhā-  
skariyaṁ laghu tad anu mahābhāskariyaṁ sabhāṣyaṁ  
pascāl līlāvati ca grahagataviśayaṁ kiñcid anyac ca yena  
soyaṁ śrī-Rudraśiṣyo vadanajaśiśave sūryasiddhāntasama-  
sthaṁ vakṣyaty aspaṣṭhaṁ arthhaṁ gaṇitaviśayagaṁ karma  
tatraiva hi syāt | tatra tāvat bhagavatā sūryeṇa Mayā-  
yoditaṁ sūryasiddhāntaṁ vivakṣur ayam ācārya iṣṭadevatā-  
praṇāmapūrvakaṁ Mayasūryayos saṁvādamayapraśnottare

\* Akṣara indistinct, looks like jū or ñjū.

niyuktasya sūryāmśasya puruṣasya vacanañ ca kramāt  
pradarśayati | acintyāvyaktarūpāya, etc.

F. 11:—iti sūryasiddhāntavivarāṇe prathamoddhyāyaḥ ||

F. 20b:—iti Pārameśvare sūryasiddhāntavivarāṇe dviti-  
yoddhyāyaḥ || ||

F. 31:—iti Pārameśvare tripraśnāddhyāyas tṛtīyaḥ ||

Adhyāya IV ends f. 34b, A. V f. 37b, A. VI f. 40b,  
A. VII f. 44, A. VIII f. 47b, A. IX f. 50, A. X f. 52b,  
A. XI f. 55b, A. XII f. 68b.

It ends:—etat te sarvaṁ ākhyātaṁ rahasyaṁ param  
atbhutaṁ brahmaitat paramaṁ puṇyaṁ sarvapāpaprāṇā-  
śanaṁ . . . . . evaṁ upasaṁhṛtaṁ śāstraṁ nīlābjyos saṁ-  
gamāt saumye sthitena paramādinā siddhāntaṁ vivṛtaṁ  
sauram īsvarepaivam atpapaśaḥ<sup>1</sup> || iti Pārameśvare sūryasi-  
ddhāntavivarāṇe trayodaśoddhyāyaḥ || śrīlokāmbāyai namaḥ ||  
śrīsūryādisarvagrahebhyo namaḥ || śrīsarasvatīprasādika ||

### 138.

WHISH No. 140.

Size:  $9\frac{3}{4} \times 1\frac{5}{8}$  in., (1) + 97 + (1) leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1817—which is very  
strange, as the date given at the end of the MS. is the Kollam  
year 998, i. e. A. D. 1823.

Character: Malayalam. The leaves numbered by Akṣaras.

The *Sahasranāmapadyavṛtti* or metrical Commentary on  
the *Viṣṇusahasranāman*.

It begins:—harīḥ śrīgaṇapataye namaḥ | avighnam astu |  
yasmād āsīj jagad idam akhilaṁ yena vā tat praviṣṭaṁ  
jīvo bhūtvā khalu jalaravivan māyayā nirguṇopi (1) yasminn  
ante vilayantaṁ parānandaṁ conaṁ (?)<sup>2</sup> viṣṇuṁ vande mama  
hṛdi nilayaṁ śāśvataṁ śāntam ekaṁ || sṛṣṭvādisargge kavim  
ātmanāmāyā svānābhipatīnād akhilārthasiddhaye (1) vedān  
sahāṅgair avadān (read avadat?) purātanān yas taṁ gurun  
naumi sadārthasiddhaye (1) Vyāsaśiṣyo mahātejās sa Vai-  
śampāyano muniḥ uvāca punar apy enaṁ rājānaṁ Jana-

<sup>1</sup> *Id est* alpaśaḥ.

<sup>2</sup> Metre wrong. Four Akṣaras wanting.

mejayaṃ || śrutvāvadbhārya niścitya dharinmān nānāvidhā(n)  
parān aśeṣeṇaiva kūrtsnyena niśseṣeṇāviśamkayā : *etc.*

It ends:—śrīpūrvapūruṇapriyavādareṇa sām̐parkasaṃśo-  
dhitamānasena vṛttir m̐mayā keśavapūruṇanāmnām (— —?)  
sahasrasya samiriteyaṃ | laghuvṛttir iyaṃ haripādayugaṇ  
dr̥ḍhabhaktimatā kathitā vimalā suvimṛśya naro yadi tām  
prapaṭhed dhṛtikṛtyaharim sa vimuktimayāt | iti śrīśahasra-  
nāmapadyavṛttau daśamaśataṃ samāptaṃ || || śubham  
astu | śrī-Vedavyāsāya namaḥ, *etc.* (Date *etc.* in Malayalam  
language.)

### 139.

WHISH No. 141.

*Size:*  $7\frac{5}{8} \times 1\frac{1}{2}$  in., (1) + 102 + (1) leaves, 6 or 7 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam year 999, or A. D. 1824.

*Character:* Malayalam.

*Śoḍaśakriyā*, a manual of domestic ceremonies (Jāta-  
karman, Upanayana, Marriage, *etc.*), according to the  
school of *Bodhāyana*, in the Malayalam language, the  
Vedic Mantras being quoted in Sanskrit, e. g.: f. 9b:—  
mantram āsmā bhava paraśu(r) bhava hiraṇyam aṣṭam  
bhava | vedo mai (read vai) putranāmāsi sa jīva śaradaś  
śataṃ indraḥ śreṣṭhāni draviṇāni dhehi cittin dakṣasya  
subhagatvam asme, *etc.* See Mantrapāṭha II, 12, 1; 11, 33.

F. 35:—mantram ā tiṣṭhemam āsmānam āsmeva tvam  
sthiro bhava abhi tiṣṭha pṛtanyatas sahasva pṛtanāyataḥ | ...  
mantram yā akṛntaṃ avayan yā atanvata yāś ca devir  
antān abhito dadhantha | tās tvā devir jjarasā sam vya-  
yantv āyuṣmān idaṃ pari dhatsva vāsaḥ | See Mantrap. II,  
2, 2; 5.

F. 67:—mantram | sakhāsi saptapadā abhūma sakhyān  
te gameya | sakhyāt te mā yoṣaṃ sakhyān me mā  
yoṣṭhāḥ | See Mantrapāṭha I, 3, 14.

F. 79:—mantram yas tvā hṛdā kīrṇā manyamānomar-  
tṭyaṃ marttyo jōhavimi | jātavedo, *etc.* See Mantrap. II,  
11, 5.

140.

WHISH No. 142.

*Size:*  $9\frac{1}{2} \times 1\frac{3}{4}$  in., 103 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Nārāyaṇīya*, a Stotra (by *Nārāyaṇa Bhaṭṭa* of Kerala). On the last page there is the following entry by Mr. C. M. Whish: "Nārāyaṇīyam; by a native of Malabar of the Vaiṣṇava sect. The completion of the work by the author is dated 27<sup>th</sup> November 1586 O. S." The author is described as the 'most popular and well-admired author of *Prakriyāsarvasvam*, *Dhātukāvyam*, *Nārāyaṇīyam*, etc.', by the Mahārāja of Travancore, JRAS., vol. XVI, 1884, p. 449. See No. 114.

It begins:—*hariḥ śrīgaṇapataye namaḥ aviḥnam astu | sāndrānandāvabodhātmakam anupamitaṁ kāladeśāvadhibhīṇaṁ niryyuktan nityam uktan nigamaśatasahasreṇa nirbhāsyamānam aspaṣṭan dṛṣṭamātre punar urupuruṣārthātmatmakam brahmatatvam tat tāvat bhāti sākṣāt gurupavanapure hanta bhāgyaṁ janānām | etc.*

F. 18 marg.: *venasya kathā |*

F. 22 marg.: *ajāmīlakathā |*

F. 24b marg.: *hiraṇyākṣakathā |*

F. 25 marg.: *narasiṃhāvatāram |*

It ends:—*ajñātvā te mahatvam yad iha nigaditaṁ viśvanātha kṣamethā(h) | stotraṁ caitat sahasrottaram adhikā-taram tvatprasādāya bhūyāt | dvedhā nārāyaṇīyaśrutiṣu ca januṣā stutyatāvaruṇanena sthitaṁ lilāvatārair idam iha kurutām āyurārogyasaukhyam || śrīkṛṣṇāya namaḥ nārāyaṇīyam samāptaṁ || || śrīgurubhyo namaḥ || etc.*

141.

WHISH No. 143.

*Size:*  $9\frac{1}{2} \times 1\frac{3}{4}$  in., (1) + 189 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam 981, i. e. A. D. 1806, according to the scribe's colophon (written in Malayalam language) at the end of the MS.

*Character:* Malayalam.

The *Smṛticandrikā*, by *Deva* or *Devanṇa Bhaṭṭopādhyāya*, son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the *Vyavaharakāṇḍa*. Another copy of the same work as No. 129 (1) (Whish No. 128).

## 142.

WHISH No. 144.

*Size:*  $14 \times 1\frac{1}{4}$  in., (1) + 99 leaves, 11 lines on a page.

*Material:* Palm leaves.

*Date & Scribe:* The MS. was copied by Kṛṣṇadvija in the Kollam year 985, i. e. A. D. 1810. according to the scribe's colophon:— Kollam tollāyiratta empattañcāmata makaramāsaṃ añcāntiyyati coppāccayum rohiṇiyum śuklapakṣattit dvādaśiyum Siṃhaḥ karaṇavum kuṭiyadivam vātālayeśānugraheṇa Kṛṣṇadvijena likhitam pustakam ||

*Character:* Malayalam.

The *Śrutirāñjinī*, a Commentary on *Jayadeva's Gītagovinda*, by *Lakṣmīdhara*, in 12 Sargas.

Another copy of the same work as No. 113 (1) (Whish No. 111).

## 143.

WHISH No. 145.

*Size:*  $9\frac{1}{8} \times 1\frac{1}{4}$  in. (and  $7\frac{1}{4} \times 1\frac{3}{8}$  in.), 16 + 21 + 19 + 5 + 11 leaves, 6 (4, 5, or 7) lines on a page.

*Material:* Palm leaves.

*Date:* Early 19<sup>th</sup> cent.?

*Character:* Malayalam.

Various collections of *Mantras* for Tantric worship, and fragments of Tantric treatises.

(1) A collection of 110 Mantras, beginning:—om hrīm śrīm klīm āṃ (?<sup>1</sup>) nityakāmeśvarī klīm sarvasatvavaśanka-

<sup>1</sup> Indistinct.

rīsenah sarvastripurūṣavaśankarī aiṃ klīm sauḥ sauḥ klīm  
aiṃ hrīm namo bhagavativiccai (?) mahātripurasundaryyai  
namaḥ, *etc.*

F. 10b:—na guror adhikaṃ na guror adhikaṃ na guror  
adhikaṃ na guror adhikaṃ śivaśāsanataś śivaśāsanataś  
śivaśāsanataś śivaśāsanataḥ | 110 | śrīgurucarāṇāravindā-  
bhyāṃ namaḥ ||

(2) A fragment begins on f. 11:—ādhāre liṃganābhau  
hrdayasarasije tālumūle lalāṭe dvaipatre ṣoḍaśāre dvīdaśa-  
daśadale dvādaśārdhe catuṣke vāsūnte bālamaddhye ḍa-  
phakarasabite kaṇṭhadeśe svarāṇāṃ haṃsan tatvārtha-  
yuktaṃ sakaladalayutaṃ varṇnarūpan namāmi | *etc.*

This fragment breaks off on f. 13b, f. 14 contains some  
benedictions (namo gaṇeśāya namo vidhātre, *etc.*), ff. 15 & 16  
contain another fragment.

(3) Another Tantric treatise (or fragment), beginning  
(f. 1):—caturbhujam mahāviṣṇuṃ śaṃkhacakraḡadādharaṃ  
manasā cintaye devaṃ mānasasannāma ucyate khaṣṭhitaṃ  
puṇḍarikākṣaṃ mantramūrttiṃ hariṃ smaret anantāditya-  
sankāśaṃ vāsudevaṃ caturbhujam śaṃkhacakraḡadāpatma-  
dhāriṇaṃ vanamāliṇaṃ śyāmaḡaṃ, *etc.*

(4) A Collection of Mantras, beginning (f. 1):—atha  
pātraṃ vīti | om prakṛtya vikārabuddhimataśrotratrak-  
cakṣujihvāghraṇāvākpāṇipādapāyūpastha - śabdasparśarūpa-  
rasagandha-ākāśavāyuvahnīsalilabhūmyātmanā āsuddhata-  
tvena aṃ āṃ aḥ aiṃ ātmatatvena sthūladehaṃ pariśo-  
dhayāmi śodhayeti brūyur āryyāḥ, *etc.*

F. 17 ends:—iti śaṃkhaṇḍī | gāṃgagāyāyai viśvarūpāyai  
sadāśivāmṛtāyai nārāyaṇāyai namo namaḥ |

Ff. 18—19 contain some tables of Mantras in four  
columns.

(5) Another collection of Mantras begins (f. 1):—Śukra  
ṛṣiḥ amṛtagāyatri cchandaḥ sarjīvanī (read saṃjīvanī?) -  
rudro devatā aiṃ śukraśāpāṇāṃ klīm, *etc.*

(6) A Collection of 50 Mantras, beginning (f. 1):—hariḥ  
śrīgaṇapataye namaḥ śrīmadvāgdevatāyā tvā gaṇanāthaṃ  
praṇamya ca natvā deśikanāthaṃ ca śivānandarasaṃ  
bruve || 1 ||



It ends:—ānandāmṛtapūritā harapadāmbhojālavāle sthitā sthairyopaglnam upetya bhaktilatikā śākhopaśākhā sthitā uccair mmānasakāyamānapāṭalim ākramya niṣkalmaṣā nityābhīṣṭaphalapradā bhavatu me salkarmmasaṃvar-ddhitā ॥ 50 ॥

#### 144.

WHISH No. 146.

*Size:*  $9\frac{3}{8} \times 1\frac{3}{4}$  in., (1) + 52 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

(1)

The *Praśnasamgraha*, from the *Sārasamgraha*, a treatise on astrology.

It begins:—śrīgaṇapataye namaḥ avighnam astu śrī-sūryādisarvagrahebhyaḥ namaḥ (1) sūryendvagnivilocanam girisūtāraktam budhāntasvṛkam deveḍyam rajatācalendra-bhṛgubhūḥ koṇādhivāsotsukam sarppālamkṛtacāruvigraha-mayam vṛddhokṣaketum bhaje kaṇṭhāntarggatakālākūṭa-gulīkaṇ cellūranātham śivam | 1 | maddhyātavyadhipam praṇamya kamalam prāṇeśvaram sampade kṛṣṇīyaprabhṛtiṃ vicārya bahudhā praśnāgamān aṇḍasā saṃgrhyāpi gurū-ditam laghudhiyā(m) bodhāya padyair nnavaiḥ pṛcchāsaṃ-graham ādadhāmy aham asau deyva(read daiva)jñātuṣṭyai bhavet | 2 | skandheṣu triṣu saśramah kṛtamanās siddhānta-bhedeṣu vā pañcasy āttamantrattamo (read °manastamo?) nipuṇadhīrācāryavān satyavān daivajñah kṛtanityakarma-karaṇo japtāttamantro grahān pañcāṃgeḥkṣaṇapūrvakam hi gaṇaye dāstāntata (?) svasthadhī(h) | 3 |

F. 2b:—daśabhir nnavasaṃyuktaiḥ padyair iti samīritā dūtalakṣmādikāddhyāyaḥ prathamah praśnasamgrahē ॥

F. 4b:—iti sārasamgrahē praśnaśāstreṣṭamamgāddhyāyo dvitīyaḥ ॥

F. 5b:—iti sārasamgrahē praśnaśāstre sugrīvapraśnā-ddhyāyas tṛtīyaḥ ॥

F. 22:—iti sārasamgrahē praśnaśāstre grahavivaraṇā-ddhyāyo daśamah ॥ F. 32b:—ity āyu(h)praśnah ॥ ślokanām

śatakenaivam āyuhpraśna udāhṛtaḥ saikena daśakenātha  
vivāhapraśna ucyate ॥

It ends (f. 38b):—uktam āgamabhāvena saptivarṣā-  
nāmṛgayāyudhoḥ lakṣaṇam vimśatislaukair (*sic*) ity evam  
praśnasamgrahaḥ ॥ iti praśnasamgrahaḥ ॥ ॥ iti praśnasam-  
grahaṁ samāptaṁ ॥

(2)

Fragment of the *Laghvī Jātakapaddhati*, and other  
fragments not identified (ff. 38b—52).

It begins (f. 38b):—hariḥ natvādyam parameśvaram ga-  
napatiṁ sūryendubhūrtividvāgiśāspṛhujidāki(?)rāhuśikhino  
devān gurūṁś cākhilān kṣṇīyād aparāś (read °rāc?) ca  
sāram api yet (read yat) kiñcit samādāya tacchā(s)tram śi-  
ṣyāhitāya saṁgraham ahaṁ vakṣyāmi saṁkṣepataḥ janma-  
yuktaphalāni janmasamayē jñātvā salagnān grahān daiva-  
jñāḥ pravadet tathaiva sakalam praśnodayarkṣād api pra-  
śnam janma samaṁ phaleṣu sudhiyaś śaṁsanty avijñātam  
apy adeśyam viduṣā hi varyam akhilam praśnopadeśād  
yataḥ tithyṛkṣeṣu śubheṣu saumyadinakṛdvārenukūlekhile  
deyva(read daiva)jñam vidhivat prasādyā sumatin datvā  
param prābhṛtaṁ prāhne prechatu prechakas tv abhimataṁ  
nirddhārya buddhyaiva tad ranye bhūmitaleṣu maṁgalayute  
cakram likhed daivavit | *etc.*

F. 46b:—madane priye mṛti sukhe putro yathā saṁ-  
bhavaḥ hāra syāt guṇasaṁyutir gguṇaguṇābhārāhṛtā svā  
daśā labdhāny antaraajā daśātha vidaśā sādhyā tataś  
coktavat | 40 | iti jātakapaddhatir llaghvī ॥ ॥

Then follows (f. 46b)<sup>1</sup>:—hariḥ śonarkaniśākarakṣiti-  
javim (?)<sup>2</sup> jivāspṛhujitsūryajān vighneśam svagurūn praṇamya  
śirasū devīn ca vāgiśvarim praśnajñānavidhau Varāhamihirā-  
patyas sa yad vastur<sup>3</sup> lokānām hitakāmyayā dvijavaraṣ  
ṭikām karoty albhutām |

<sup>1</sup> This is (as Prof. Aufrecht informs me) the beginning of *Utpala's*  
Commentary on the *Śatapāñcāśikā* of *Prthuyāśas*, the son of *Varā-*  
*hamihira*. See Ind. Off. V, p. 1059 (No. 2993).

<sup>2</sup> keśājārka° . . . °vijjivā°. Ind. Off. MS.

<sup>3</sup> Varāhamihirācāryasya sadvastuni lo°. Ind. Off. MS.

This is only a fragment of one page. The next two leaves also contain fragments of which not much can be made.

Ff. 49—52 contain Mantras and invocations, and it is doubtful whether the leaves belong together.

## 145.

### WHISH No. 147.

*Size:*  $7\frac{1}{2} \times 2$  in., (2) + 62 + 46 + 32 + 12 + (2) leaves, from 8 to 12 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 'Calicut 1822', and at the end of the Tarkasaṃgrahadīpikā the date Kollam 997 (also corresponding to A. D. 1822) is given.

*Character:* Malayalam.

### (1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvara-kṛṣṇa* (ff. 1—7). See No. 104.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu duḥkhatrayābhigātāḥ jīṇāsā tadapaghātake hetau dṛṣṭe sāpārthā cen naikāntātyantatobhāvāt | *etc.*

It ends (f. 7):—iti sāmkyāsaptati samāptāḥ | ṣaṭ-triṃśatā saṃghaṭitāya tatvais tvagādisaptāvarāṇo bhavāya *etc.*

### (2)

The *Jayamaṅgalā*, a Commentary on the *Sāṅkhyasaptati*, by *Śaṅkara* (ff. 7—62).

It begins (f. 7b):—harīḥ śrīgaṇapataye namaḥ || adhi-gatatatvālokaṃ lokottaravādinam praṇamya munim kriyate saptatikāyāṣṭhikā jayamaṅgalā nāma prekṣāvantanukte prayojane na kvacit pravarttanta iti prayojanam ucyate | tatvajñānān mokṣaḥ tatvāni pañcaviṃśatiḥ | tathoktaṃ pañcaviṃśatitatvajño yatra kutrāśrametarāḥ jaṭi muṇḍi śikhī vā vimucyate nātra saṃśayaḥ | *etc.*

It ends (f. 62):—iti śrīmatparamahansa-parivrajā (read °parivrajakā) cāryaśrī-Govindabhagavatpūjyapādaśiṣyeṇa śrī-Śaṅkarabhagavatā kṛtā sāmkyasaptatiṭhikā samāptā | śrī-sarasvatyai namaḥ śrīkṛṣṇāya namaḥ ||

(3)

The *Tattvakaumudī*, a Commentary on the *Sāṅkhyasaṃhitā*, by *Vācaspatimiśra* (ff. 1—40). See No. 104 (3).

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu ajām ekām lohitaśuklakṛṣṇām bahviḥ prajāś sṛjamānān namāmaḥ ajā ye tān juṣamāṇā bhajanto jahaty enām bhuktabhogān numas tām | Kapilāya mahāmūnaye munaye śiṣyāya tasya cāsuraye Pañcaśikhāya tattheśvarakṛṣṇāya vayan namasyāmaḥ | iha khalu pratipipitsitam arttham pratipādayan pratipādayitāvadheyavacano bhavati, etc.*

It ends (f. 40):—*iti śrī-Vācaspatimiśraviracitā sām- khyasaptatīkā samāptaḥ || kumudānīva cetāṃsi bodhayanti satāṃ sadā śrī-Vācaspatimiśrāṇāṃ kṛti syāt tatvakaumudī || akṣaram yat paribhraṣṭam mātrahīnan tu yat bhavet kṣantum arhanti vidvāṃsaḥ kasya nāsti vyatikramaḥ || śrī- gurubhyo namaḥ || || ||*

(4)

A fragment, not identified (ff. 41—46).

F. 41 begins:—*te vidhāsyati alam utkanṭhayā tavety upadeśe tuṣṭiḥ sākālākyogha ucyate yā tu na kālān nāpy upādānāt prakṛter vivekakhyātir api tu bhāgyā deva ata eva madālasāpatyāni bālāni mātūr upadeśamātrā devavi- vekakhyātīmanti muktāni babhūvuḥ, etc.*

(5)

The *Tarkasaṃgrahadīpikā*, a Commentary by *Annambhaṭṭa* on his own *Tarkasaṃgraha* (ff. 32).

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu viśveśvaram sām- bamūrtīm prapīṇatya girāṇi guruṃ tīkām śiṣuhitām kurve tarkasa(m)grahadīpikām | etc.*

It ends:—*ity Annambhaṭṭopādhyāyakṛtatarkasaṃ- grahadīpikā samāptā || || śrīmahātripurasundaryai namaḥ || etc.* (Date etc. in Malayalam language.)

(6)

The *Tarkasaṃgraha*, by *Annambhaṭṭa* (ff. 12).

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu nidhāya hr̥di, etc.*

It ends:—*Kāṇādanyāyamatayor bālavutpattisiddhaye Annambhaṭṭena viduṣā racitas tarkkasamgrahaḥ tarkkasamgrahas samāptaḥ || śrī-Vedavyāsāya namaḥ śrīgurave namaḥ.*

## 146.

WHISH No. 148.

*Size:*  $7 \times 1\frac{3}{8}$  in.,  $4 + 129 + 60$  leaves, from 6 to 9 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam 992, i. e. A. D. 1817. (Date given in Malayalam language on f. 129.)

*Scribe:* Dāmodara.

*Character:* Malayalam.

(1)

Ff. 1—4 contain some fragments, not identified.

(2)

The *Sarvārthacintāmaṇi*, an astrological treatise, by *Veikāṭanāyaka*, son of *Appayārya*. Fragment only (ff. 1—22). See Hultzsch II, No. 1307, p. 128.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu | śrīmaccheṣagiriṣṭhale vinilayaṃ śrī-Vemkiṭeṣaṃ gurum natvā Vemkiṭanāyakas tv anudinaṃ jātopyayāt<sup>1</sup> sudhiḥ etc.*

F. 22b breaks off with the words:—*rāhau vilagne sakuḥjerkaputre rāhau br̥hatbījmihāhurāryyāḥ lagne śca + e.*

(3)

Fragment of the first Sarga of the *Bālakāṇḍa* of *Vālmiki's Rāmāyaṇa* (f. 23).

F. 23 begins:—*lokaṃ gaṇiṣyati idaṃ pavitraṃ pāpa-ghnaṃ puṇyaṃ vedaiś ca sammitaṃ yaḥ paṭhed rāmaca-ritaṃ sarvapāpaiḥ pramucyate . . . . .*, and ends:—*iti śrīrāmāyaṇe ādikāvye śrīyāmadvādikāṇḍe śrīnāradaṅkyaḥ śrīsamkṣepo nāma prathamā sarggaḥ || . . . śrīgaṇapataye namaḥ |*

<sup>1</sup> Read *jātopyāryyāt* with Dr. Hultzsch' MS.

(4)

Ff. 23b—129 contain several fragments partly in Sanskrit, partly in Malayalam, which I cannot identify.

(5)

A Malayalam Commentary on the *Karaṇapaddhati* (Astrology?). Ff. 1—60.

147.

WHISH No. 149.

*Size:*  $7\frac{1}{2} \times 1\frac{1}{2}$  in., (1) + 160 + (3) leaves, generally 7 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Keralamāhātmya* from the *Bhūgola-Purāṇa*.

It begins:—lakṣmigrāme samāgatya bhagavān bhr̥gunda-  
nanaḥ grāmaṇin kalpayām āsa tasmin saptadaśa dvijān  
kañcidvijam dvijeṣv atra āṅgīrānvayam eva ca kṣetrakā-  
ryāya rāmas tu lakṣmīśaśyālaye nṛpa, etc.

F. 6b:—iti śrībhūgolapurāṇe keralamāhātmye addhyāyaḥ ||

F. 39b:—iti śrībhūgolapurāṇe pañcāśodhyāyaḥ ||

F. 50b:—iti śrībhūgolapurāṇe keralamāhātmye gargga-  
yudhiṣṭhirasaṁvāde addhyāyaḥ ||

F. 92:—iti keralotbhave nilānadimāhātmye pañcamo-  
ddhyāyaḥ ||

F. 131b:—iti śrībhūgolapurāṇe umāmaheśvarasaṁvāde  
keralamāhātmye saṁkṣepo nāma prathamoddhyāyaḥ ||

F. 155:—ity agastyasaṁhitāyām keralotbhave ikṣunadi-  
māhātmye pañcapanāśodhyāyaḥ ||

It ends:—iti keralotbhave sthaleśamāhātmye catuṣṣaṣṭiś-  
śatatamodhyāyaḥ || śubham bhavatu ||

148.

WHISH No. 150.

*Size:*  $11\frac{3}{4} \times 1\frac{5}{8}$  in., 209 leaves (the first of which is missing), 7 lines  
on a page.

*Material:* Palm leaves.



*Date:* 17<sup>th</sup> or 18<sup>th</sup> cent.?

*Character:* Malayalam. The leaves are numbered by Akṣaras.

*Injuries:* The first two leaves damaged.

The *Sūtasamhitā* of the *Skanda-Purāṇa*. The Śivamāhātmyakhaṇḍa wants the beginning (one leaf), the Jñānayoga and Mukti Khaṇḍas are complete, the end of the Yajñavaibhavakhaṇḍa is missing. See No. 76.

F. 3:—iti śrīskānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe prathamoddhyāyaḥ ॥

The Śivamāhātmyakhaṇḍa ends (f. 41):—iti skānde purāṇe sūtasamhitāyām śivamāhatmyakhaṇḍe trayodaśoddhyāyaḥ ॥ śivamāhātmyakhaṇḍas samāptaḥ ॥

The Jñānayogakhaṇḍa ends (f. 83):—iti . . . jñānayogakhaṇḍe samādhividhir viṃśatitamoddhyāyaḥ ॥ samāptā jñānayogakhaṇḍaḥ ॥

The Muktikhaṇḍa ends (f. 112):—iti . . . muktikhaṇḍe navamoddhyāyaḥ ॥ muktikhaṇḍas samāptaḥ ॥

The MS. breaks off in the middle of the 39<sup>th</sup> Adhyāya (which begins f. 204) of the Yajñavaibhavakhaṇḍa.

## 149.

WHISH No. 151.

*Size:*  $7\frac{5}{8} \times 1\frac{1}{2}$  in., (1) + 1 + 109 + (1) + 20 + 29 + (1) leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.?

*Character:* Malayalam.

(1)

The *Abhijñānaśākuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—hariḥ śrīgaṇapataye namaḥ nāndyante tataḥ praviśati sūtradhāraḥ yā sraṣṭus sṛṣṭir ādyā vahati vidhihutaṃ yā havir yā ca hotra (read hotri) ye dve kālāṃ vidhatta śruti viṣayaguṇā yā sthitā vyāpya viśvaṃ yām āhus sarvabhūtaprakṛtir iti yayā prāṇināḥ prāṇavantaḥ pratya-kṣābhīḥ prapannas tanubhir avatu vas tābhīr aṣṭābhīr īśaḥ | naipatthyābhimukham avalokya | āryye yadi naipatthyavi-

dhānam avasitam itas tāvad āgamyatām | praviśya naṭi |  
ama ia hmi | sū | abhirūpabhūyiṣṭhā pariśad eṣā adya khalu  
Kālīdāsagrathitavastunā navena nāṭakenopasthātavyam  
asmābhiḥ | *etc.*

The first Aṅka ends f. 16b, the 2<sup>nd</sup> A. f. 30, the 3<sup>rd</sup> A.  
f. 42, the 4<sup>th</sup> A. f. 58, the 5<sup>th</sup> A. f. 72b, the 6<sup>th</sup> A. f. 94b.

It breaks off (f. 109b) with:—api ca | tava bhavatu  
viḍaujāḥ prājyavr̥ṣṭi(ḥ) prajāsatatayajñas (*sic*) svarggiṇo bhā-  
vayālam yugaśataparivarttā. (Verse 193 in Böhlingk's  
edition.)

(2)

The *Dakṣayajñaprabandha*, a poem.

The Catalogue of the Library of the India Office, vol. II,  
part I, p. 65 mentions a 'Dakṣayajña, by Rāmanārāyaṇa',  
published Calcutta 1881. The same work?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
śrīmatkailāsaśaile sakalagaṇacamūcakrasampūrṇasānau sā-  
nandaṃ pārijātaprasavasulabhilān (?) mānayan mandavātān  
pratyagrapremahr̥dyām anīśam anusaran dakṣajāmikṣu (?)  
cāpakriḍābbhedair anaiṣit kamapi sa samayaṃ somalekhā-  
kalāpaḥ || 1 ||

It ends (f. 20):—sadyas samprāpya satrakṣitim anumili-  
tām prākṛtaiḥ prāptajīvaiḥ datvā rudrasya bhāgaṃ vidhi-  
vad avahitās satraśeṣaṃ samāpya svasthā svam svan nivā-  
saṃ prayayur atisukhas sopi dakṣo babhūva || iti dakṣaya-  
jñaprabandhaṃ samāptaṃ || ||

(3)

A fragment, not identified.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
sākam rājā sagarbhyais samayajalanidhiṃ dustaraṃ sādhu  
tīrtthā (read tīrtvā?) nirmukto vaktrarandhrād vidhur iva  
tamaso bhāsamāno nitāntaṃ pāpiṃ pārtthātmajenātbhuta-  
bhujamahasā grāhayann uttarāyās santuṣyan bandhuvarggais  
saha śamanasuto mātsyapuryāṇy avātsit | *etc.*

It ends:—mātr̥vācam acirān nīśamya padatārīt (?) <sup>1</sup> viṇi-  
namaskaric (?) cādareṇa nijasodaraṇ ca samudaṃ prapamya

<sup>1</sup> The metre requires a short syllable.



*Character:* Malayalam. The leaves are numbered by Akṣaras, in the same way as No. 19.

*Injuries:* Leaves 93 and 94 damaged, half of leaf 100 lost.

(1)

The *Alaṃkārasarvasva* by *Rājānaka Ruyyaka* or *Mañkhuka*. Our MS. mentions Mañkhuka as the author's name. In Burnell, Tanjore, p. 54a, the name of the author is given as 'Kāsmīrasāndhivigrahikamañkhuka.' Generally Rājānaka Ruyyaka (or Rucaka) is mentioned as the author of our work. Thus in the edition published in the 'Kāvya-mālā' (No. 35, Bombay 1893); also in the Bodleian MS. Wilson 406 (Aufrecht-Oxford 210a), where Ruppaka is a mistake for Ruyyaka. Mitra. Notices No. 3015 (vol. IX, p. 117) has Rājānaka Rucaka. Bühler (Report, pp. 51, 67 seq.) has shown that Rājānaka Ruyyaka was the Guru of Mañkha or Mañkhaka (who wrote his Śrīkaṇṭhacarita between A. D. 1135 and 1145). Is Mañkhuka identical with Mañkhaka, and was he the real author of the Alaṃkāraśāstra which his Guru appropriated to himself?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu namaskṛtya parāṃ vācan devīm trividhavigrahāṃ nijālaṃkārasūtrāṇāṃ vṛtyā tālparyam ucyate iha bhāmahotbhaṭa-prabhṛtayas tāvac cirantanālaṃkārakārāḥ pratiyamānam arttham vācyopaskārakatayālaṃkārapakṣanikṣiptam manyante tathā hi, etc.

It ends:—śabdālaṃkāratvaprasaṃgāt tasmād āśrayāśrayi-bhāvenaiva cirantanamatānusṛtiḥ || samāptaṃ cedam alaṃkārasarvasvaṃ || iti Mañkhuko vitene kasmīrakṣitipasāndhivigrahikaḥ sukavimukhālaṃkāraṇ tad idam alaṃkārasarvasvaṃ || || || namaś śivāya śāntāya || || || śubham astu || || ||

(2)

A fragment (4 leaves, marked ka, kha, ga, gha), not identified.

It begins:—iha viśiṣṭau śabdārthau kāvyaṃ tayoś ca

vaiśiṣṭyan dharmamukhena vyāpāramukhena vyāṅgyamukhena vā iti trayāḥ prāyaḥpakṣāḥ ādyepy alampkārato guṇato veti dvaividdhyam, etc.

It ends:—trirūpatvād iti pakṣadharminmatvaṁ sapakṣe satvaṁ vipakṣād vyāvṛttir iti triṇi rūpāṇi || vākyaṇyāyo mīmāṃsakanyāyaḥ ||

## 152.

WHISH No. 155.

*Size:*  $13\frac{5}{8} \times 1\frac{7}{8}$  in., (1) + 137 + 39 + (1) leaves, from 10 to 12 lines on a page.

*Material:* Palm leaves.

*Date:* Probably copied for Mr. Whish in the early part of the 19<sup>th</sup> cent.

*Character:* Malayalam.

(1)

The *Amarakośodghāṭana*, a Commentary on *Amarasimha's Nāmalingānuśāsana*, by *Kṣīrasvāmin*. Not quite complete. See Aufrecht in Z. D. M. G., XXVIII (1874), pp. 103 seqq.; Burnell, Tanjore, p. 45.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ diśyāc chivāni śivayos tilakāyamānaṁ gorocanārucilalāṭavilocanaṁ vaḥ anyonyagādḥaparirambhanipīḍanena piṇḍibhavan bahir iva sphuṭitonurāgaḥ | adyāpy abhinnaṁudro yortthārtthibhir Amarakośa eṣa budhāḥ utpātyate yathecchaṁ grhṇiddhvan nāmaratnāni | prakṛtipratyayavākyaair vyastasaṁastair niruktinigadābhyāṁ iti saptāṣṭaiḥ pathibhir māmnaṁ pārāyaṇaṁ kurmmaḥ bhagnā abhidhānakṛto vivarītāraś ca yatra vibhrāntāḥ nāmāni tāni bhaktum atigahanam aho vyavasitā smaḥ | sahajo yas samullāsaḥ kṣīrābhdhes sopi maṁsyate candra ity atra kiṁ kurmo gatānugatikañ jagat | vastv eva tan na hi bhavet kriyatenyathā yat kaś chādayed dinamāṇiṁ karasaṁpuṭena sāretarāntaravicāracāṇāṁ pratīrṣyaṁs tenāham eva bata durjjana cakravartī | etc.

F. 21b:—ity Amarakośotghāṭane śabdādivarggas saṁpūrṇaḥ ||

F. 107:—ity Amarakośotghāṭane vaiśyavarggas saṁpūrṇaḥ ||

F. 113:—iti śrī-Kṣīrasvāmyutprekṣite Amarakośotghātane bhūmyādikāṇḍo dvitīyaḥ | śūdravarggas saṃpūrṇaḥ ||

F. 128:—ity Amarakośotghātane saṃkīrṇavarggas saṃpūrṇaḥ ||

It breaks off (f. 137b) with:—śaradi bhavaś śaradaḥ | lakṣaṇayābhinavaḥ | adhr̥ṣṭopratibhaḥ || śuddho varṣā ca | vidvatsupragalbhaḥ viśāradaḥ | vigataś śāradopratibhatvan doṣosya viśāradaḥ || || See Amarakośa III, 3, 94.

(2)

The *Campubhārata*, by *Mānaveda*, Stabakas I—VI.

Cf. 'Mānavedacampū', Aufrecht CC. p. 451.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | lakṣmīm ātanutāt sa vo munivaro Vyāsābhidhānoniśaṃ yaḥ prāleyagirāv Apāntaratamorūpeṇa nityan tapaḥ tanvānasya kalāharer avikalā lokopakārodyatād rāg asyandata bhāratāmṛtajhari yasyeyam [āsyeyam] āsyendutaḥ | 1 | nṛtyantaṃ rajanīmukhe svapitaraṃ stutyan trilokijanair nṛityan tan nijakarmṇatālavavanair atyantam ānandayan āghnānaś ca yathālayaṃ bhuvi karāgreṇorunādaṃ kṛpānighnātmā sa hi vighnarāja iha me vighnān vijeghniyatām | 2 |

F. 7:—iti śrī-Mānavedaviracite campubhārāte prathama stabakaḥ ||

It ends:—iti śrī-Mānavedaviracite campubhārāte ṣaṣṭha stabakaḥ || || atha bhūpatir atbhotāvadānam guṇasaṃprāñjītasarvajīvalokaṃ yuvarājapade yuvānam enaṃ bhāratam modabharāñcitobhyaṣīcat | 1 ||

153.

WHISH No. 158.

Size:  $7\frac{1}{2} \times 1\frac{5}{8}$  in., 35 + 5 + 4 + 9 + 14 + 44 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 17<sup>th</sup> or 18<sup>th</sup> cent.?

Character: Malayalam.

(1—3)

Fragments of works, partly in Sanskrit, partly in Malayalam, not identified.



(4)

Fragment of a *Prayogasūtra*, a work on ritual?

It begins:—hariḥ ataḥ paraṃ pravakṣyāmi yogaṃ paramadurllabhaṃ dharmamokṣapradan tatvan divyaṃ divyālayapradanāṃ niṣkalasyāprameyasya devasya paramātmanāḥ santānayogam ity āhus saṃsārocchittisādhanam yogāt samādhis sāyujyam sāyujyād divyasānmatā sā hi saṃsārasa-ndhānā hāvanī muktir iṣyate kāmakrodhas tathā lobho mohaś ca mada eva ca | mātsaryaṇ ceti śaḍvarggo vairi jñeyo mumukṣuṇā yamaś ca niyamas tadvad āsannaṃ prāṇadhāraṇam pratyāhāro dhāraṇā ca dhyānaṇ cāpi samādhitā, etc.

F. 8:—iti prayogasāre pañcamah paṭalalah || ataḥ paraṃ pravakṣyāmi yathāvac chaṃkulakṣaṇam nitye naimittike cāpi vāsadhīne ca karmaṇi dikvidiksaṃśaye prāpte śaṃkuś śaraṇam ucyate, etc.

It ends (f. 9b):—praśastasūtrasūkṣman tu śaṃkunaivā-  
vadhārayet yathāiva pūrvāparayāmyasaumyadigbhāgavi-  
jñānam ihopadiṣṭam samāsantastaviśayam vivicya kāryyāṇi  
karmanibandhanāni | iti prayogasāre śaṭṭvīmśah paṭalalah ||

(5)

Fragment of a work of the Prayoga kind, on witchcraft and domestic rites.

It begins:—hariḥ meṣamāṃsamalākīrṇpatatkeṭāmiśadhū-  
pitāḍāḍimīphalasanpattim mahatim labhate parāṃ | yasya  
kasyāpi māṃsena gokṣīraguḷasaṃginā tena siktena nāraṃgī  
sussvādākyā<sup>1</sup> phalośritā | prathamam kusumo meṣah ku-  
ṭhāreṇa kṣate kṛte jaṃghāyām tilacūrṇena samena madhu-  
sarppiṣā | etc.

F. 1 margin:—pādapadohalaprakāraavidhi.

F. 1 b marg.:—vṛkṣasecanam.

F. 2 marg.:—vijāropaṇam. (Read bijā°?)

F. 2 b marg.:—vṛkṣavaicitryadohalābhedāḥ bijastam-  
bhanam.

F. 5 marg.:—tilakosarvalokavaśyakaram.

<sup>1</sup> The reading of the syllable ssvā is doubtful.

F. 5b marg.:—ṛtunāśam.

F. 8 marg.:—vañjiraprakriya.

F. 9 marg.:—payastambhaḥ.

F. 10 marg.:—bhūnāgatailaparakāraḥ. bhūnāgolpatti-  
prakāraḥ.

F. 11b marg.:—dirghakeśakaraṇam. keśavṛddhiḥ.

F. 12 marg.:—karṇavṛddhiḥ. kucavarḍdhanam.

F. 12b marg.:—strimukhakāntikaraṇam. śyāmikāharaṇam.  
kāntisaurabhakaraṇam.

F. 13 marg.:—śārīradurgandhaharaṇam | dorddurāmo-  
daharaṇam | vadanadurgandhaharaṇam | kāntisaurabha-  
karaṇam |

F. 13b marg.:—sussvarakaraṇam. atibuddhiprayogaḥ.  
kṣulpipāsāharaṇaprayogaḥ.

F. 14 marg.:—pipāsāharaṇam.

It ends (f. 14):—dugdhayuktaṃ phalaṃ dhātryādinaikaṃ  
peṣayet tataḥ sitājyasahitaḥ vācyāmodakaṃ bhakṣayet tu  
taṃ daśarātreṣu samphanti pipāsāṇi ca na samśayaḥ ॥ ॥

(6)

The *Sambhava-Parvan* of the *Mahābhārata*, in twelve  
Adhyāyas. This MS. has been fully treated in my paper  
“On the South-Indian Recension of the *Mahābhārata*,”  
Indian Antiquary, vol. XXVII, 1898, pp. 134—136.

154.

WHISH No. 159.

Size:  $10 \times 1\frac{1}{2}$  in., 1 + 72 + 1 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 17<sup>th</sup> or 18<sup>th</sup> cent.?

Character: Malayalam.

Injuries: Some leaves damaged by insects.

The *Prākṛtarūpavatāra*, a Prākṛt Grammar, by *Siṃ-  
harāja*, son of *Samudrabandhayajvan*. See Pischel, Gram-  
matik der Prakrit-Sprachen (Bühler's Grundriss I, 8),  
Strassburg 1900, p. 42 seq.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
antarāyāndhatamasavidhvamsanavibhākaraṃ daityavar-

tmopamarddendum vande karimukham mahah (read aham?) |  
uttarābhimukhā bhaktā yasya vācaspatāv api bhajāmi bhā-  
gadheyam tam prasannam dakṣiṇāmukham | setum vyākhyā-  
narūpaṁ gahanam akṛta yaś śāstrasāhityasindhor buddhya  
baddhvā yathārttham vyaracayata nijāṁ sindhubandheti-  
samjñāṁ natvā tam yāyajukam nigamavidhividam tātam  
asya prasādād vyaktam rūpavatāram viracayati mitam  
Simharāṭ prakṛtiyam | iha prakṛtaśabdās tridhā | sam-  
skṛtasamās samskṛtabhavā deśyās ceti | *etc.*

F. 13:—ity ajantāḥ pulliṅgāḥ parisamāptāḥ || athājantā  
striliṅgā ucyante |

F. 72b ends:—yuṣmadādibhyaḥ parasya chasya dīdāro  
bhavati | tulmārū | alhmārū | anyādrśasyānnā irāvarā isau ||

Ff. 73—75 are omitted.

It ends on f. 76:—\*\*\*\* | ssagrṇṇau drśigrahoḥ | vassadi |  
grṇṇadi || || iti sakalavidyāviśāradasya Samudrabandhaya-  
jvanas sūnunā Simharājanāmadheyena viracite prakṛtarū-  
pavatāre śaurasenyaḍivibhāgas samāptāḥ ||

## 155.

WHISH No. 160.

Size:  $6\frac{7}{8} \times 1\frac{5}{8}$  in., (1) + 103 + (1) leaves, 9 or 10 lines on a page.

Material: Paper.

Date: 17<sup>th</sup> or 18<sup>th</sup> cent.?

Character: Malayalam.

The *Amarakośa*, or the *Nāmaliṅgānuśāsana* by *Amarasimha*.

It begins:—harīḥ śrīgaṇapataye namaḥ | avighnam astu |  
yasya jñānadayaśindhor, *etc.*

It ends<sup>2</sup>:—dvandveśvabaḍavāv aśvabaḍavā na samāhrte  
kāntas sūryenduparyāyapūrvoyaḥpūrvakopi ca vaṭakaś cā-  
nuvākaś ca kuḍumgakaḥ liṅgādisamgrahavarggaḥ || iti tṛti-  
yakāṇḍas samāptāḥ | *Amarakośakāṇḍam etc.*

<sup>1</sup> Leaf damaged.

<sup>2</sup> Sec III, 5, 16—17.

156.

WHISH No. 162.

*Size:*  $7\frac{1}{2} \times 1\frac{3}{4}$  in., 137 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* 17<sup>th</sup> or 18<sup>th</sup> cent.?

*Character:* Malayalam. Leaves numbered by Akṣaras.

The *Śivadharmottara*, in 12 Adhyāyas. See Aufrecht CC. p. 649.

It begins:—hariḥ śṛigaṇapataye namaḥ | avighnam astu | jñānaśaktidharmam śāntaṁ kumāraṁ śaṁkarātmaṁ devā  
\*\* danam skandam Agastyaḥ paripreçhati bhagavan dar-  
śanāt tubhyam antyajasyāpi saṁgatiḥ saptajanmasu vipra-  
tva(m) svarggāt bhraṣṭasya jāyate yenāsi nātha bhūtānām  
sarveṣām anukampakaḥ atas sarvahitan dharmam saṁ-  
kṣepāt prabravīhi me dharmā bahuvīdhā devyai devena  
kathitāḥ kila te ca śrutās trayā sarve preçhāmi tvām ahan  
tataḥ kimpradhānās śive dharmās sivavākyaṁ ca kīdṛśam  
lingereçcitaś śivaḥ kena vidhinā samprasīdati vidyādānaṁ  
ca dānānām sarveṣām uttamaṁ kila tac ca śrutau dvije-  
न्द्रānān nānyeṣām samudāhṛtam tat puṇyam sarvavarṇā-  
nān jāyate kena karmaṇā, etc.

F. 8b:—iti śivadharmottare goṣaḍaṁgavi(dhi)r nnāma  
prathamoddhyāyaḥ |

F. 25b:—iti śivadharmottare vidyārogyastutir nnāma  
dvitīyoddhyāyaḥ ||

F. 74b:—iti . . . pāpagativiśeṣo nāma saptamoddhyāyaḥ ||

F. 97:—iti . . . svargginārakicihṇāddhyāyo nāma ||

F. 112:—iti . . . prāyaścittavidhir nnāma ekādaśoddhyā-  
yaḥ ||

It ends:—iti śivadharmottare skanda[h]prokte śivāgame  
gomāhātmyan nāma dvādaśoddhyāyaḥ || śivadharmottaram  
samāptam || namaś śivāya ||

157.

WHISH No. 163.

*Size:*  $7\frac{5}{8} \times 1\frac{3}{4}$  in., (1) + 1 + 52 + 2 + (1) + 17 [numbered from 7 to  
23] + (1) + 1 + (1) + 1 + 20 leaves, 7 lines on a page.

*Material:* Palm leaves.

*Date:* 17<sup>th</sup> or 18<sup>th</sup> cent.?

*Character:* Malayalam. Leaves numbered by Akṣaras.

(1) A fragment of the *Bhagavadgītā*, breaking off at the beginning of the 14<sup>th</sup> Adhyāya (verse 14), followed by some fragments of works which I cannot identify.

It begins:—śrīgaṇapataye namaḥ avighnam astu | Dhṛtarā-  
ṣṭra uvāca | dharmmakṣetre kurukṣetre samavetā yuyu-  
tsavaḥ māmakaḥ pāṇḍavās caiva kim akurvata Sañjaya |  
Sañjaya uvāca | dr̥ṣṭvā tu pāṇḍavānikam vyūḍhan Duryo-  
dhanas tadā ācāryam upasaṃgamiya rājā vacanam abra-  
vit | *etc.*

F. 4b:—iti śrībhagavatgītāsūpaniṣatsu brahmavidyāyām  
yogaśāstre śrīkṛṣṇārjunasaṃvāde arjjuṇaviśādayogo nāma  
prathamoddhyāyaḥ ||

The 13<sup>th</sup> Adhyāya ends f. 52. Then follows:—śrībha-  
gavān | paraṃ bhūyaḥ pravakṣyāmi jñānānām jñānam utta-  
maṃ ya(j) jñātvā munayas sarve parāṃ siddhim ato ga-  
tāḥ, *etc.*

F. 52b ends:—pravṛddhe tu pralayaṃ yāti dehabhṛt  
tadottamavidā(m) lo.

Then follow two leaves, not numbered. The first leaf  
begins: — mūlāmbhōruhamaddhyakoṇavilasatbandhūkarā-  
gojvalāṇ jvalājālaḥ jīvendukāntilaharī[m]m ānandasandāyinīm  
helālālitanilakuntaladharān nilottariyāṃśukāṃ kollūrādini-  
vāsinīm bhagavatīm dhyāyāmi mūkāmbikāṃ | *etc.*

A fragment of 17 leaves, numbered as leaves 7 to 23,  
begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu śuklā-  
mbaradharam viṣṇum śaśivarṇṇam caturbhujam prasanna-  
vadanan dhyāyet sarvavighnopaśāntaye | om namo bhaga-  
vate vāsudevāya om namo bhagavate puruṣottamāya om  
namo nārāyaṇāya om namas sarvalokagurave, *etc.*

F. 20:—akṣobhyas sarvapraharaṇāyudhaḥ | harīḥ | iti  
om kīrtanam yasya keśavasya mahātmanah nāmnām sa-  
hasraṇ divyānām aśeṣeṇa prakīrtitam ya idam śrīnuyān  
nityam, *etc.*

It ends (f. 23b):—kāyena vācā manasendriyair vā bu-

ddhyātmanā vānusṛta svabhāvāt karomi yad yat sakalam  
parasmai nārāyaṇāyeti samarppayāmi | śubham astu ||

A fragment of one leaf begins:—hariḥ maheśvara ṛṣiḥ  
anuṣṭup chandaḥ | annapūrṇeśvarī devatā | on namo bha-  
gavati annapūrṇeśvari annam me dehi dadāpaya svāhā ||  
Vāmeśvara ṛṣiḥ | gāyatrī chandaḥ | kumāramūrttir dde-  
vatā | etc.

(2) The *Ānandalahari*, by *Śaṅkarācārya*. See Haebler's  
Kāvya-saṃgraha pp. 246 seqq.

It begins:—śṛiṅaṇapataye namaḥ aviḥnam astu śivaś  
śaktyā yukto yadi bhavati śaktaḥ prabhavitum na ced evan  
devo na khalu kuśala spanditum api atas tvām ārādhyām  
hariharavirūṇādibhir api prañantum stotum vā katham  
akṛtapuṇyaḥ prabhavati | 1 |

It ends: — pradiṇpajvālābhir ddivasakaranirājanavidhis  
sudhāsūteś candropalajalavair argghyaracanā svakīyair  
ambhobhis salilanidhisauhityakaraṇaṇ tvadīyābhir vāgbhis  
tava janani vācām stutir iyaṃ | 103 || yā kaṇṭhanālakaba-  
likṛtakālakūṭacchāyeva viṣphurati vakṣasi candramauleḥ sā  
me samastaduritāni kaṭākṣamālā tucchīkarotu tuhinācala-  
kanyakāyāḥ ||

## 158.

### WHISH No. 164.

Size:  $7 \times 1\frac{3}{4}$  in., 150 leaves (but the two first leaves are lost).  
from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 17<sup>th</sup> cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

Injuries: The MS. is in a very bad condition, many leaves being  
badly damaged.

### (1)

*Śaṅkara's* Commentary on the *Baḥṛṣcabrahmaṇa-Upa-  
niṣad*, i. e., the 2<sup>nd</sup> Āraṇyaka of the *Aitareya-Āraṇyaka*  
(ff. 3—108).

The beginning is lost.

F. 7:—atrānantarātīkrānte granthe mahāvratākhyam  
karimādhigatam yasmin mahad ukthākhyam śāstram



bṛhati sahasralakṣaṇam śasyate tat karmmokthaśastro-  
palakṣitam ukthan nāmānekalokakāladevatādivibhedaviśiṣṭa-  
prānavijñānena samuccicirṣi \*\*, etc.

F. 34b:—svargge loke sarvān kāmān āptvāmṛtas sama-  
bhavat samabhavad iti || iti śrī-Govindabhagavatpūjyapāda-  
śiṣyaparamahamṣaparivrājakācūrya-śrī-Śaṅkarabhagavatpā-  
dakṛtau bahvṛcabrahmaṇopaniṣadvivarāṇe prathamoddyā-  
yaḥ || prāṇa uktham ity etad avadhāritam tasya ca prāṇasya  
sarvātmavān tañ ca sarvātmaprāṇam uktham aham asmiti  
vidyāt karmajñānādhikṛtaḥ puruṣaḥ, etc.

Adhyāya 2 ends f. 45b; Adhy. 4 f. 92; Adhy. 5 f. 103.

It ends:—iti śrī-Govindabhagavatpūjyapādaśiṣyaparama-  
hamṣaparivrājaka-Śaṅkarabhagavatpādakṛtau bahvṛcabrah-  
maṇopaniṣatṭikā samāptā || || brahmaṇe namaḥ || śrīguru-  
bhyo namaḥ || śrīdurgāyai namaḥ || nārāyaṇāya namaḥ ||

(2)

*Śaṅkara's* Commentary on the *Samhitā-Upaniṣad*, i. e.,  
the 3<sup>rd</sup> Āraṇyaka of the *Aitareya-Āraṇyaka* (ff. 109—150).

It begins:—om athātas samhitāyā upaniṣad ity ādyā  
samhitopaniṣad asyās saṁkṣepato vivaraṇam kariṣyāmaḥ  
mandamaddhyamabuddhīnām api tadartthābhivyakti śyād  
iti tadartthavijñānaprayojanāṁ ca vakṣyati sandhiyate pra-  
jayā paśubhir ity ādi, etc.

It ends (on the fragmentary leaf 150b):—\*\*\* bhagavat-  
pūjyapādaśiṣyaśrīmatparamahamṣaparivrā \*\*\*\* rabhagavat-  
kṛtau samhitopaniṣadvivaraṇam sa \*\* || \*\* ya namaḥ ||  
śrīkṛṣṇāya namaḥ || śrīdurgāde \* ai \*\* || akhilabhuvana-  
hetun nityavijñānamūrttiṁ sakalajanahṛdistham sarvadāvā  
\*\*\*\*\* n devadevam praśam \*\*\*\*\*

159.

WISH No. 165.

Size: 11<sup>3</sup>/<sub>8</sub> × 2 in., (2) + 45 leaves (numbered as 38 to 82), 13 lines  
on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Malayalam.

The Commentaries on the *Trptidīpa*, *Kūṭasthadīpa* (*Tātparyādīpikā*), and *Dhyānadīpa*, parts of the *Pañcadaśī*, by *Rāmakṛṣṇa*, the pupil of *Bhāratitīrtha* and *Vidyāraṇya*.

See Nos. 58 and 81 (2).

It begins (f. 38):—*vedārtthasya prakāśena tamo hārddam nivārayan pumartthāms̄ caturo deyād vidyātīrtthamaheśvaraḥ | natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvarau kriyate trptidīpasya vyākhyānam gurbanugrahāt | trptidīpākhyam prakaraṇam ārabhamāṇa śrī-Bhāratitīrtthagurus tasya śrutivyākhyānarūpatvād vyākhyeyāṃ śrutim ādau paṭhati | ātmānaṃ ced vijāniyād ayam a + iti pūruṣaḥ, etc.*

F. 63 b:—*iti śrīparamahamsaparivrajakācāryya-śrī-Bhāratitīrtha-Vidyāraṇyamunivaryyakīṃkareṇa Rāmakṛṣṇākhyaviduṣā viracitā trptidīpikā vyākhyā samāptā || śubham astu || natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvarau kurve kūṭasthadīpasya vyākhyān tātparyyadīpikāṃ | etc.*

F. 70:—*iti . . . kūṭasthadīpavyākhyā samāptā || natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvarau kriyate ddhyānadīpasya vyākhyā saṃkṣepato mayā | etc.*

It breaks off (f. 82 b) with the words:—*iti proktaṃ yamenāpi prachate naciketasa iti | uktam arttham upasamharati | iha vāmarāṇe vāsya bra.*

## 160.

WHISH No. 169.

*Size:*  $7\frac{1}{2} \times 1\frac{1}{2}$  in, (1) + 19 + (1) + 14 + 21 + (1) + 57 leaves, generally 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(1)

The *Vṛttaratnākara* by *Kedāra Bhaṭṭa*, the son of *Bhaṭṭaka*. See No. 54 (3).

It begins:—*śrīr astu sukhasantānasiddhyarthhan naumi brahmācyutārccitaṃ | gaurīvināyakopetaṃ śaṃkaraṃ lokaśaṃkaraṃ || 1 || vedārtthasaivaśāstraājño Bhaṭṭakobhū(d) dvijottamaḥ | tasya putrosti Kedāraś śivapādārccane rataḥ || 2 ||*

It ends:—iti śaṣṭhoddhyāyaḥ || vṛttaratnākarah pūrṇaḥ ||  
om ||

(2)

Fragment of the *Lalitāstavaratna*. The title is not found in this MS. But see Nos. 63 (5), 115 (12) and 174 which contain other copies of the same Stotra.

It begins:—vande gajendravadanam vāmāmkārūḍhaval-  
bhāśiṣṭam | kumkumaparāgaśoṇam kuvalayinijārakorakā-  
piḍam | 1 | sa jayati suvarṇaśailas sakalajagaccakrasaṃ-  
ghaṭitamūrttiḥ | kāñcananikuñjavāṭikandaḍadamaripraban-  
dhasaṃgītaḥ || 2 || . . . tatra catuṣṣatayojanapariṇāhan  
devaśilpinā racitaḥ | nānāsālamanojñan namāmy ahan  
nagaram ādividyāyaḥ | 5 | etc.

It breaks off (f. 14):—tatra prakāśamānan tārānikaraiḥ  
pariṣkṛtaḥ sevyam | amṛtamayakāntikandaḥ antaḥ kala-  
yāmi kundasitaḥ indum | 102 || śṛṅgā.

(3)

The *Bārhaspatyasūtra*, or *Nītisarvasva* by *Bṛhaspati*, in  
6 Adhyāyas.

It begins:—Bṛhaspatir athācāryya indrāya nītisarvasvam  
upadiśati | ātmavān [n]rājā | ātmavantaḥ mantriṇaḥ āpā-  
dayet | daṇḍanītir eva vidyādharṃmam api lokavikruṣṭaḥ  
na kuryāt | etc.

It ends:—iti Bārhaspatyasūtre śaṣṭhoddhyāyaḥ || śṛi-  
gurubhyo namaḥ | śubham astu ||

(4)

First Part of the *Subodhinī*, a Commentary on the  
*Bṛhajjātaka* of *Varāhamihira*.

It begins:—śṛigaṇeśāya namaḥ | ātmāyate svātmavidān  
janānāṃ mārgāyate janmavivarjjitānāṃ | dipāyate yo jaga-  
tām abhiṣṭam dadātu nas sonyatarānavekṣam | yā horā  
racitā Varāhamihirācāryyeṇa nānārtthini tasyā matgurude-  
vatānanasarojātāprasādagataḥ | etc.

It breaks off at the beginning of the 2<sup>nd</sup> Adhyāya:—iti  
savyākhyāne horāśāstre saṃjñāddhyāyaḥ prathamah || hariḥ

om || śubham astu atha gr̥hayonibhedāddhyāyo vyākhyāyate  
tatra prathamena ślokena pūrvoktasya horākhyasya kāla-  
puruṣasyātmādisvarūpaṃ rājādirūpatvañ cāha | . . . sacivau  
preṣyaḥ saha jaḥ || 1 || kālasyātmā kālātmā kālasya.

## 161.

WHISH No. 171.

*Size:*  $7\frac{7}{8} \times 1\frac{5}{8}$  in., 39 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 'Calicut 1823'. The MS. was probably written at that date.

*Character:* Malayalam.

The *Kṛṣṇīyam*, an astrological treatise. See No. 113 (2) and No. 162.

It begins:—śrīgaṇapataye namaḥ | avighnam astu śrī-  
gurubhyo namaḥ | yena traikālyajñānaṃ sammuditam  
ajñānaṃ timiravarttibhyo tajjñānaṃ divyayutaṃ vakṣye  
tasmai namaskṛtyam jyotiṣaphalam ādeśaḥ phalārttham  
ārambhaṇam bhavati loka tasmād yatnaḥ kāryyo hy ādeśe  
jyotiṣajñāna<sup>1</sup> || 2 || *etc.*

It ends:—Kṛṣṇasya kṛtiś cintājñānaṃ kṛṣṇīyam iti nāmnā  
iti kṛṣṇīye ekatrimśoddhyāyaḥ || Kṛṣṇīyam samāptaṃ ||  
hariḥ śrīkṛṣṇāya namaḥ śrīvāsudevāya namaḥ | *etc.*

## 162.

WHISH No. 172.

*Size:*  $5\frac{5}{8} \times 1\frac{5}{8}$  in., (2) + 54 + (10) leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* Beginning of 19<sup>th</sup> cent.?

*Character:* Malayalam.

Fragment of the *Kṛṣṇīyam*, an astrological treatise.  
See No. 161.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
yena traikālyajñānaṃ uktam ajñānatimiravarttibhyaḥ |  
tajjñānaṃ divyayutaṃ vakṣye tasmai namaskṛtyaṃ jyotiṣa-

<sup>1</sup> See below No. 162 for various readings.

phalam ādeśaḥ phalārtttham āraṃbhaṇaṃ bhavati lokā  
tasmād yatnaḥ kāryyo hy ādeśe jyotiṣajñānena, *etc.*

It breaks off with the words:—śaśiśukrābhyāṃ iṣṭe śitir  
ggāvo hṛtās sagopālāḥ |

### 163.

WHISH No. 174.

*Size:*  $14\frac{1}{8} \times 2$  in., (1) + 59 leaves, 10 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 1828. The MS. is probably  
not much older.

*Character:* Grantha.

The *Bhāṣāpariccheda*, by *Viśvanātha Pañcānana Bhaṭṭā-  
cārya*, followed by the Author's own Commentary *Siddhā-  
ntamuktāvalī*.

It begins:—\*\* śrīgaṇapataye namaḥ aviḥnam astu śrī-  
gurubhyo namaḥ | nūtanajaladhararucaye gopavadhūṭidu-  
kūlacorāya | tasmai kṛṣṇāya namas saṃsāramahīrubhaya  
bijāya dravyaṃ guṇas tathā karma sāmānyam saviśeṣakaṃ  
samavāyas tathābhāvaḥ padārtthās sapta kīrtitāḥ || 2 |  
kṣityaptejomarudvyomakāladigdehino manaḥ | dravyāny atha  
guṇā rūpaṃ raso gandhas tataḥ paraṃ || 3 | sparśas saṃ-  
khyā parimitiḥ pṛthaktvañ ca tataḥ paraṃ | saṃyogaś ca  
vibhāgaś ca paratvañ cāpa(ra)tvakaṃ | 4 | *etc.*

F. 6b:—iti paribhāṣāparicchedas samāptaḥ ||

It ends:—iti śrīmahopādhyāya-Pañcānanabhaṭṭācāryya-  
viracitā siddhāntamuktāvalī samāptā || hariḥ om śrīgurubhyo  
namaḥ ||

### 164.

WHISH No. 175.

*Size:*  $13\frac{1}{2} \times 1\frac{7}{8}$  in., 43 leaves, generally 8 lines on a page.

*Material:* Palm leaves.

*Date:* Probably 18<sup>th</sup> cent.

*Character:* Malayalam. The leaves are numbered as follows: ma  
mā mi mī mu mū mṛ mṝ mḷ me mai mo mau ma mama — ya yā  
yi yī yu yū yṛ — na nā nī nī̄ nu nū nr nṝ nḷ ne nai no nau nama  
na — pa pā pi pī pu.

Fragment of the *Bhartṭikārya* (*Bhaṭṭikāvya*) with the Commentary *Jayamaṅgalā*.

The first leaf begins:—vyāsaktam mām hataṇ karmmaṇi hana iti niniḥ tatra hi kutsitagrahaṇam karttavyaṁ ity uktaṁ yadi sugrīve(ṇa) mama virodhaḥ kin tavāyaṁ iti kutsitaṁ hananā tad eva darśayann āha || pāpakṛt sukṛtā(m) maddhye rājñah puṇyakṛtas sutaḥ mām apāpan durācāraṁ kin niha-tyābhidhāsyasi || pāpakṛd ityādi | *etc.*

F. 20b:—iti bhartṭikāryaṭikāyāṁ jayamaṅgalābhidhānāyām adhikāraṇḍe prathamah paricchedah || sugrīvasamāgamasaṁjñakah pañcamas sarggaḥ ||

The last (?)<sup>1</sup> leaf ends:—mriyāmahe na gacchāmaḥ kausalyāyanivallabhāṁ upalambhyāṁ apaśyantaḥ kaumārīm patatāṁ vara | mriyāmaha ity ādi | he patatāṁ vara mriyāmahe na gacchāmaḥ kim iti kaumārīm akṛtapūrvadāraparigrahaṁ pati[ta]ṁ labdhavatiṁ kaumārāpūrvavacana iti kausalyāyā apatyāṁ kausalyakārmāryyābhyāṁ ceti phīṇ kausalyāyaniḥ rāmaḥ tasya vallabhāṁ iṣṭāṁ upalambhyāṁ praśastāṁ por adupadhlād yat upāt praśamsāyām iti<sup>2</sup> yati pratyaye nuṁ | apaśyantaḥ anupalabhamānāḥ ||

## 165.

WHISH NO. 176.

*Size:* 14×1 $\frac{7}{8}$  in., (4) + 271 + (1) leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 'Tellicherry, December 1831'. The MS. may be about 50 years older.

*Character:* Grantha.

The *R̥gveda-Saṁhitā* in the Pada-Pāṭha, accented, Aṣṭakas I—IV. The Udātta accents are expressed by the sign ◡ (u?) placed on the top of the syllable. The Svarita is expressed by the sign ॡ at the bottom of the line, e. g. kva ॡ in V, 30, 1. At the end of unaccented words we find the sign ◡ at the bottom of the line. The

<sup>1</sup> Possibly the leaves are disarranged.

<sup>2</sup> See Pāṇini IV, 1, 155; III, 1, 98; VII, 1, 66.



sign  $\sqsubset$  is used to express the Anunāsika, e. g. devān  $\sqsubset$   $\sqsubset$  ā  $\sqsubset$  ihā  $\sqsubset$  vakṣati  $\sqsubset$  in I, 1, 2.

It begins:—agnīm  $\sqsubset$  ile  $\sqsubset$  purāḥ — hitam  $\sqsubset$  yajñasya  $\sqsubset$  devām  $\sqsubset$  ṛtvijam  $\sqsubset$  hótāram  $\sqsubset$  ratna — dhātāmanam  $\sqsubset$

The first Aṣṭaka ends f. 70:—prathamāṣṭake aṣṭamoddhyāyaḥ  $\sqsubset$

The second Aṣṭaka begins:—prū  $\sqsubset$  vaḥ  $\sqsubset$  prāntam  $\sqsubset$  raghu — manyavaḥ  $\sqsubset$   $\sqsubset$  āndhaḥ  $\sqsubset$  yajñām  $\sqsubset$  rudrāya  $\sqsubset$  mīlhūṣe  $\sqsubset$  bharaddhvam  $\sqsubset$   $\sqsubset$  etc.

Aṣṭaka II ends f. 137b, Aṣṭaka III f. 202b, Aṣṭaka IV f. 271b.

The MS. contains also the following Khilas<sup>†</sup>: Khila II (end of Maṇḍala I) on ff. 108b, 109; Khila III (end of Maṇḍala II) on f. 133; Kh. IV (end of hymn V, 44) on f. 218b; Kh. VI (end of hymn V, 51) on f. 221b; Kh. VII (end of V, 84) on f. 235; Kh. XI (end of VI, 44) on f. 260; Kh. XII (end of VI, 48) on f. 265. The Khilas I, V, VIII (Śrīsūkta), IX and X are not found.

## 166.

### WHISH No. 177.

*Size*:  $19 \times 2\frac{1}{4}$  in., (1) + 166 [numbered as ff. 160—323, ff. 281, 282 counted twice] + 1 leaves, 11 (sometimes 12) lines on a page.

*Material*: Palm leaves.

*Date*: Entries by Mr. Whish dated "Tellicherry December 1831". The MS. may be about the same age as No. 176, but it is written by a different hand.

*Character*: Grantha.

The *R̥gveda-Saṃhitā* in the Pada-Pāṭha, accented (in the same manner as No. 176), Aṣṭakas V—VIII.

It begins:—stuṣé  $\sqsubset$  nārā  $\sqsubset$  divāḥ  $\sqsubset$  vya  $\sqsubset$  asyā  $\sqsubset$  pra-sántā  $\sqsubset$  aśvīnā  $\sqsubset$  huve  $\sqsubset$   $\sqsubset$  jāramāṇaḥ  $\sqsubset$  vya  $\sqsubset$  arkkaiḥ  $\sqsubset$  etc.

The V<sup>th</sup> Aṣṭaka ends f. 198b, the VI<sup>th</sup> Aṣṭaka f. 241, the VII<sup>th</sup> Aṣṭaka f. 282b, and the VIII<sup>th</sup> Aṣṭaka f. 323b.

<sup>†</sup> See Professor Max Müller's 2<sup>nd</sup> Edition of the *R̥gveda-Saṃhitā* with Sāyaṇa's Comm., vol. IV, pp. 519 sqq.

Maṇḍala IX ends f. 265b. Khila XIV is found on f. 178, Khila XVII f. 247b. There may be more Khilas in other places, though I could not find them.

It ends:—yāthā | vaḥ ८ | sū-saha | ūsati || 49 || gati-  
tirnādhadhāmaṣṭama nassanna sanūs sanam (??) || addhyā-  
yasya sūktāni vargasamasamkhyāni || ity aṣṭameṣṭakeṣṭamo-  
ddhyāyaḥ || subrahmaṇāya paramagurave namaḥ || bin-  
dudurllipi° etc.

## 167.

WHISH No. 178.

*Size:*  $15\frac{3}{4} \times 1\frac{5}{8}$  in., 6 + 165 leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1831. The MS. is probably not very much older.

*Character:* Grantha.

The *Prakṛti* (ff. 1—157) and the *Prakṛticalākṣara* (ff. 157b—165) of the *Sāmaveda*. An entry by Mr. Whish says: "This volume contains the PRAKṚTIIH of the SĀMA-VĒDAH; and the CHALĀKSHRAM of the same — C. M. Whish — Tellicherry 1831 — NB. The Chalāksharam is a running index of the Prakṛtiḥ." The first 6 leaves contain an Index to the volume, written by Mr. Whish.

It begins:—gautamasya parkkaḥ | o ta gnā i | ā cho  
yā hi ṇa vo i to yā pre i | tokāyā pre i | gr kā ṇā nō hā |  
vyā co dāto yā pre i | tokāyā pre i | nāghī i hō tā sā |  
tsā ve i bā aū hō vā | hī tū śī | di 7 pa 9 mā 9 jho || ā  
te gna ā yāhi vī | takayā i | gr kaḥ ṇā nō havya dā tāyā  
i | ni ghai hō tā satsi barhā i śī | baverhā i śā aū hō vā |  
bajarhī śī | di 9 pa 6 ma 6 tr || etc. See Sv. I, 1, 1, 1.

F. 2:—ekonaviṁśati prathamah || F. 3:—pañcadaśa  
dvitīyah || F. 4b:—ekaviṁśatis tṛtīyah || F. 7:—dvā-  
viṁśati caturtthah || etc.

F. 18:—caturdaśa dvādaśa || hariḥ om || āgneyam samā-  
ptam ||

F. 30b:—dvāviṃśati śaṣṭhaḥ || sāmāṃ 132 || bahusāmi samāptam || om tvāṣṭrī sāmā || ī paṃ kha yantiḥ || *etc.* See Sv. I, 2, 2, 4, 1.

F. 35b:—ekādaśa śaṣṭhaḥ || 64 || ekasāmi samāptam || om || bharadvājasyārkkau dvau || a pa bli tvā śu || *etc.* See Sv. I, 3, 1, 5, 1.

F. 51b:—ekādaśaṣṭamaḥ || br̥hati samāptam || sāmāṃ 150 ||

F. 58:—trayodaśa tritīyaḥ || tr̥ṣṭup samāptam || om śaikhaṇḍinam || gā yi yā || *etc.* See Sv. I, 4, 2, 1, 1.

F. 66:—caturviṃśati caturtthaḥ || anuṣṭup samāptam ||

F. 80:—ṣoḍaśa navamaḥ || indrapuceham samāptam ||

F. 116:—pañcatrīṃśad ekādaśā || pavamānam samāptam || sāmāṃ || 387 ||

F. 127b:—dvādaśa saptamaḥ || prathamaparvaṃ samāptam || F. 137:—saptadaśa saptamaḥ || dvitīyaparvas samāptam || F. 150:—dvādaśaṣṭamaḥ || tritīyaparvaṃ samāptam || hariḥ om || āraṇam samāptam || sāmāṃ 248 ||

F. 156:—daśa tritīyaḥ || śukriyam samāptam || F. 157 ends:—hi ma sthi kā ā pre || dā ka yo || ā ci || di 6 pa 6 ma 2 kā || gāyatraṃ samāptam || śubham astu śrīguru-caraṇāravindābhyām namaḥ || *etc.* (Scribe's colophon in Malayalam language.)

F. 157b begins:—agnijho tra trā tam agne jhū agnin duku || agnirvatrā dhudhedi || preṣṭha chodhau kū || tvannojhego || ehyundaini || ā te the jū || tvam agne bi || agne vivasvad agho ekonaviṃśati prathamamaḥ || namas te du || dū-tam vo nū || *etc.* See Sv. I, 1, 1, 1.

It ends (f. 165):—daśa tritīyaḥ || śukriyam samāptam || vi dāma ghavanvi dārāyendran dhanasya cauṭi dhu || ā i vā no || u dvaya nte || tatsaka || śakvari samāptam || prakṛti-calākṣaram samāptam || hariḥ om *etc.*

## 168.

WHISH No. 179.

Size:  $7\frac{1}{4} \times 1\frac{1}{8}$  in., 3 + 54 leaves, 4 or 5 lines on a page.

Material: Palm leaves.

Date: 17<sup>th</sup> or 18<sup>th</sup> cent.?

Character: Malayalam.

(1)

A fragment of the *Nidānasthāna* of the *Īṣṭāṅgasamgraha* by *Vāgbhaṭa*, *Adhyāya* 3<sup>1</sup>.

It begins:—*smṛto vātapittaśleṣmakṣatakṣayaiḥ kṣayāyoppekṣitās sarve balinaś cottarottaram | teṣāṃ bhaviṣyatām rūpaṃ kaṇṭhe kaṇḍūrarocakaḥ śūkapūrṇābhakaṇṭhatvaṃ tatrādho vihatonilaḥ | ūrddhvaṃ pravṛttoras tasmin kaṇṭhe ca saṃsajan śirasrotāṃsi saṃpūryya tatomaṅgāny utkṣipann iva | etc.*

It ends:—*kramād vīryaṃ ruciḥ pattir balaṃ varṇaś ca hiyate | kṣīṇasya sāsrñmūtratvaṃ syāc ca pṛṣṭhakaṭīgrahaḥ vāyu[h]pradhānā(h) kupitā dhātavo rājayakṣmaṇaḥ.*

(2)

Some Vaiṣṇava tracts, viz. *Ekādaśīvrataṃ mātmya*, *Jayantī-mātmya* from the *Skanda-Purāṇa*, *Jayantīvrata* (?), *Anantavrata* (?), and *Bhāskaramatamātmya*.

The first tract begins:—*śrīgaṇapataye namaḥ avighnam astu | Yudhiṣṭhira uvāca | śrutam mayā yaduśreṣṭha vrata-nāṃ uttamotta[motta]maṃ kṛt[v]ārtthosmi na sandehas tvaḥprasādād adhokṣaja | anyo me saṃśayo bhūyād dhṛdi śalyaḥ ivārppitaḥ chettum arhasi deveśa nā \*\*\* hi vidyate | tvām rte devakiputra sarvajña yadupuṃgava ekādaśīvrataṃ idan nityaṃ vā kāmyam eva vā | etc.*

It ends (f. 19):—*iti ekādaśīvrataṃ mātmyaṃ samāptaṃ || namostu tejase dhenupāline lokapāline dhārāpayodharotsam-gaśāyine śeṣaśāyine | śivarāmanārāyaṇagovindamahādeva-kṛṣṇahari ||*

The *Jayantīmātmya* begins (f. 20):—*śrīgaṇapataye namaḥ | namaḥ kapilasūryyāya sāndrājñānatamaśchide vidvatpatmaprabodhaikanidānājñānatejase | śrī-Nāradaḥ || jayantyāś caiva mātmyaṃ kathayasva pitāmaha tacchru-tvāhaṃ gamiṣyāmi tad viṣṇoḥ paramaṃ padam | pitāmaha uvāca | śṛṇu vatsa pravakṣyāmi prabhāvaṃ cāṣṭamiṣu ca jayaṃ puṇyaṃ ca kurute kṣayaṃ pāpasya yasya ca | etc.*

<sup>1</sup> As Prof. Aufrecht kindly informs me.

It ends (f. 41b):—iti skandapurāṇe śrījayantīmāhātmyam  
sāmpūrṇam ||

The Jayantivratam begins (f. 41b):—ataḥ param pra-  
vakṣyāmi jayantivratam uttamam caturvarggapradan nṛṇāṃ  
vaiṣṇavānāṃ viśeṣataḥ anantam putradam śrīdam monta-  
(read mokṣa)daṇ ca viśeṣataḥ śrāvanyām kṛṣṇapakṣe ca  
tithitrayam anuttamam saptamī cāṣṭamī caiva navamī ca  
tathā śrīṇu pārātrayan niṣā caiva dinatrayam ataḥ param  
budhaś ca guruś ca śukrau ca pārātrayam udāhṛtam, *etc.*

F. 47:—dvādaśākṣaramantreṇa snāpayed vidhipūrvakam ||  
hariḥ śrīgaṇapataye namaḥ | araṇye varttamānās te pāṇ-  
ḍavā duḥkhaḍarśitāḥ (read °karṣitāḥ?) kṛṣṇan dṛṣṭvā yathā-  
nyāya(m) prapīatyedam abruvan | vayan duḥkheṇa sañjātāḥ  
pṛthivyām puruṣottama katham muktir vadāsmākam anan-  
tād dukhasāgarāt | śrīkṛṣṇa(h) | anantavratam asty anyat  
sarvapāpaprāṇāśanam sarvapāpaharan nṛṇāṃ striṇāṃ caiva  
Yudhiṣṭhira | *etc.*

F. 54 ends:—ittham vratan devapurohitena labdham  
purā Bhāskararasannikarṣāt tasmād amartyā manuṣās ca  
jagmur vrataṇ caritvā sakalān abhiṣṭān || iti Bhāskara-  
matamāhātmyam samāptam || ||

## 169.

WHISH No. 181.

Size:  $9\frac{1}{4} \times 1\frac{7}{8}$  in., (1) + 15 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Malayalam.

The *Tarkasaṃgraha*, by *Annambhātta*.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu[h]  
śrīgurubhyo namaḥ | nidhāya hṛdi viśveśva[ra]ṃ vidhāya  
guruvandanam | bālānāṃ sukhābodhāya kriyate tarkasaṃ-  
grahaḥ | *etc.*

It ends:—Kāpādanyāyamatayor bālavyyutpattisiddhaye  
Annambhātṭena viduṣā racitas tarkasaṃgrahaḥ || tarka-

saṃgrahas samāptāḥ || jagataḥ pitarau vande vārppati  
parameśvarau || śrīkṛṣṇāya namaḥ ||

## 170.

WHISH No. 182.

*Size:*  $7\frac{7}{8} \times 1\frac{1}{2}$  in., (1) + 38 leaves, generally 8 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam year 997 = A. D. 1822.

*Character:* Malayalam.

The *Maṇimañjarī*, a Commentary on *Kedāra Bhaṭṭa's*  
*Vṛttaratnākara*, by *Nārāyaṇa*, the son of *Nṛsiṃhayajraṇa*.  
See No. 54 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |  
śvetāmbhodhisthitan devaṃ *etc.* See the beginning in  
No. 54 (3). . . . yathāmatīḥ || atha prāripsitasya gran-  
thasyāvighnaparisamāptipracayagamanārttham iṣṭadevatā-  
namaskāraṃ karoti | sukhasantānasiddhyartthan naumi  
brahmācyutārccitaṃ | gaurivināyakopetaṃ śaṃkaraṃ loka-  
śaṃkaraṃ | spaṣṭortthaḥ, *etc.*

It ends:—yas tu prayunkte kuśalo viśeṣe śabdān yathā-  
vad vyavahārakāle | sonantam āpnoti jayaṃ paratra  
vāgyogavid duṣyati nāpasabdaiḥ<sup>1</sup> || iti vṛttaratnākaravyā-  
khyāyāṃ maṇimañjaryāṃ ṣaṣṭhoddhyāyaḥ pūrṇaḥ || hariḥ  
śrīgaṇapataye namaḥ | asmatgurubhyo namaḥ || . . . .  
vṛttaratnākaravyākhyānaṃ samāptaṃ || śrīsarasvatyai na-  
maḥ | *etc.* (Date in Malayalam).

## 171.

WHISH No. 183.

*Size:*  $9\frac{3}{4} \times 1\frac{3}{4}$  in., 10 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

<sup>1</sup> See *Mahābhāṣya*, ed. Kielhorn, I, p. 2.



Three Stotras, viz.,

- (1) the Durgāṣṭaka (ff. 1—2);
- (2) the Hastāmalaka (ff. 2b—3);
- (3) the Mantrākṣaramālā (ff. 3b—10b).

It begins:—*hariḥ mātaraṃ me madhukaitābhaghnī mahi-  
ṣapṛāṇāpahārodyame helānirmimitadhūmalocanavadhe he  
caṇḍamuṇḍārddini niśśeṣikṛtaraktabijānidhane nitye nisum-  
bhāvahe suṃbhaddhvaṃsini saṃharāṣu duritaṃ durgge  
namas teṃbika | 1 | traiva(r)ṇyānāṃ guṇānāṃ anusarapakalā-  
kelinānāvātārais trailokyās trāṇaśilāṃ danujakulavanivahni-  
kilāsalilāṃ devīm saccinmayīn tām vipulitavinamatsatrivar-  
ggāpavarggām durggām devīm prapadye śaraṇam aham  
aśeṣāpadunmūlanāya | 2 |*

The Durgāṣṭaka ends f. 2:—*etat santaḥ paṭhantu stavam  
akhilavipatījyālatūlānalābham hṛnmohaddhvāntabhānuprati-  
mam amitasaṃkalpakalpadrukalpam daurggam daurggatya-  
ghorātapatuhinakaraparakhyam anho(?)gajendraśreṇīpañcā-  
syadeśyam suvipulabhayakālāhitārksyaprabhāvam | śrīdevyai  
namah |*

The Hastāmalakam (f. 2b) begins:—*hariḥ nimittam  
manaścakṣurādipravṛttau nirastākhiḷopādhir ākāśakalpaḥ  
ravir llokaceṣṭānimittam yathā yas sa nityopalabdhisvarūpo-  
ham ātmā | 1 |*

F. 3 ends:—*tathā cañcalatvam tathāpiha viṣṇau | iti  
hastāmalakaḥ ||* See No. 63 (6) above p. 82.

The Mantrākṣaramālā (f. 3b) begins:—*hariḥ kallololla-  
sitāṃṛtābdhilaharīmaddhye virājanmaṇḍīpe, etc.* See  
above Nos. 43 (2) and 112 (5).

It ends (f. 10b):—*śrīmantrākṣaramālayā girisutām yaḥ  
pūjayec cetasā sandhyāsu prativāsaram suvihitam<sup>1</sup> tasyā-  
malasyācirāt cittāmbhoruhamāṇḍape girisutānṛttam vidhatte  
sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmamgalā |*  
(Then follow some lines in the Malayalam language).

<sup>1</sup> The other two MSS. read *suniyatam*.

172.

WHISH No. 184.

*Size:*  $7 \times 1\frac{1}{4}$  in., (1) + 30 + (6) leaves, 6 or 7 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Telugu.

*Injuries:* The MS. is much damaged by insects, some leaves being almost illegible.

A treatise on dreams (*Svapnādhyāya?*), only partly in Sanskrit.

The beginning is not Sanskrit.

It ends:—śaktyā tu dakṣiṇām dadyāt | namasyann iṣṭa-  
devatān | sarvadusvapnajanitam | doṣo na syatvu saṁśayaḥ  
(read syāt tv asaṁśayaḥ) || 8 || iti dusvapnaśā \*\* || śrīrā-  
mārppaṇam astū ||

173.

WHISH No. 188.

*Size:*  $8\frac{1}{4} \times 1\frac{3}{8}$  in., 20 leaves, 7 lines on a page (5 lines only on the last 3 leaves).

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

*Injuries:* Slightly damaged, part of last leaf broken off.

The *Caṇḍikāsaptati*, a Stotra in honour of Durgā. Printed in *Kāvya-mālā* IV (1887), p. 1 seqq., and called there *Caṇḍīśataka*. The author is *Bāṇa*. See Aufrecht CC. p. 177.

It begins:—mā bhāṁkṣīr vibhramam bhrūr adhara vidhu-  
ratā keyamāsyāsyā rāgam pāṇe prāṇy eva nāyam kalayasi  
kalahaśraddhayā kin trisūlam ity udyatkopaketūn prakṛ-  
tim avayavān prāpayanty eva devyā nyasto vo mūrddhni  
muṣyān marūdasuhr̥dasūn saṁharann aṁghrir aṁhaḥ | 1 |

It ends:—... kurvati pārvati vaḥ || śrīdurggāyai namaḥ  
caṇḍikāsaptatiḥ ||

174.

WHISH No. 189.

*Size:*  $7 \times 1\frac{3}{8}$  in., (1) + 13 + (1) leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* Early 19<sup>th</sup> cent.?

*Character:* Grantha.

Fragment of the *Lalitāstavaratna*, called *Aryādviṣatī* by Mr. Whish.

Beginning and end the same as in the fragment No. 160 (2).

175.

WHISH No. 190.

*Size:*  $13\frac{1}{4} \times 1\frac{3}{4}$  in., (1) + 39 + (3) leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Bhojaprabandha*, a historical romance in prose and verse, (by *Ballāla*. See Aufrecht-Oxford, p. 150 seq.)

It begins:—svasti śrīmahārājasya Bhojasya prabandhaḥ kathyate | ādau dhārārājye Bandhulasamjño rājā ciraṃ prajāḥ paryapālayat | asya ca vṛddhatve Bhoja iti putras samajani | sa yadā pañcavārṣikaḥ tadā pitā ātmani jarāṃ jñātvā mantrimukhyān āhūya anujam Muñjam mahābalaṃ ālocya putraṃ ca balaṃ vīkṣya vicārayām āsa | yady ahaṃ rājyabhārādhāraṇasamartham sodaram apahāya rājyaṃ putrāya prayacchāmi tadā lokāpavādaḥ | athavā balaṃ me putraṃ Muñjo rājyalobhād viśādinā mārayiṣyati | tathā hi | lobhaḥ pratiṣṭhā pāpasya prasūtir llobha eva ca | dveṣakrodhādijanako lobhaḥ pāpasya kāraṇaṃ || 1 || lobhāt kopāḥ prabhavati krodhād (d)rohaḥ pravarttate | droheṇa narakam yāti śāstrajñopi vicakṣaṇaḥ || 2 || mātaram pitaram putraṃ bhrātaram vā suhṛttamaṃ | lobhāviṣṭo naro hanti svāminam vā gurun tathā || 3 || iti vicāryya rājyaṃ Muñjāya

dattavān | tadutsamge ātmajam mumoca | tataḥ kālāntare  
 rājani divam gate sati samprāptarājyo Muñjaḥ buddhisā-  
 garam vyāpāramudrāyāḥ dūrikṛtya tatpade anyan dideśa |  
 gurubhyo rājaputram vācayati śrāvayati ca śāstraṇi | evam  
 sthite jyotiśśāstrapāram gataḥ kaścit brāhmaṇaḥ rājnas  
 sabhām abhyagāt | sa ca rājñe svastīty uktvā tadājñayā  
 upaviṣṭaḥ prāha | rājan lokoyam mām sarvajñam vakti |  
 kimapi prēcha | kaṇṭhasthā yā bhaved vidyā sā prakāśyā  
 sadā budhail | yā gurau pustake vidyā tayā mūḍhaḥ pra  
 \*\*\* (|| 4 ||) māteva rakṣati piteva hite niyuṅkte kanteva  
 cābhīramayatī apanīya khedaḥ | kīrttiṇ ca dikṣu vitanoti  
 tanoti lakṣmīm kiṃ kin na sādhayati kalpalateva vidyā || 5 ||  
 tato rājā putrasya Bhojasya buddhyatisāyaṇ jātakaṇ ca  
 prṣṭavān | tato brāhmaṇa āha | rājan tava putroyam ati-  
 buddhimān buddhir eva khalu sarvakāryyasādhinī | tathā  
 hi | ekaṃ hanyān na vā hanyād iṣur mmukto dhanuṣmatā |  
 buddhir buddhimatotsṛṣṭā hanyād rāṣṭram sarājakam  
 || 6 || etc.

It is incomplete, the end of the MS. being as follows:—  
 rājā sarvām bhūmim kavidattām matvā udatiṣṭhat | kaviś  
 ca tam abhiprāyam jñātvā punar āha || rājan kanakadhā-  
 rābhis tvayi sarvatra varṣati | abhāgyacchatrasaṅchanne  
 mayi nāyānti bindavaḥ || 302 || rājā antaḥpuram gatvā Lī-  
 lādevīm āha | devi sarvām rājyam kavaye dattam | tasmāt  
 tapovanam mayā saha āgaccha | asminn avasare vidvān  
 nirgataḥ | Buddhisāgaraṇa mukhyāmātyena prṣṭaḥ | vidvān  
 rājñā kin dattam | sa āha | na kimapi dattam | amātya  
 āha | \*\*\*\*\* (leaf broken) ākam paṭha | tataś ślokatu-  
 ṣṭayam paṭhati | tatomātyaḥ prāha | sukave tava koṭi-  
 dravyan diyate | paran tu rājñā yad dattam tava bhāvi  
 tat punar vikṛiyatām | kavis tathā karoti | tato koṭisaṃ-  
 khyān datvā kavim preṣayitvā amātyaḥ rājani kaṭam āgatya  
 tiṣṭhati | rājā tam āha | Buddhisāgara rājyam idaṃ sarvam  
 kavaye dattam atas tapovanam gacchāmi | tavāpekṣā asti  
 yadi tarhi mā gaccha | tatomātyaḥ prāha | deva koṭidrav-  
 yamūlyena rājyam idaṃ vikṛitam koṭidravyaṇ ca viduṣe  
 dattam | ato rājyam bhavadīyam bhūṃkṣva | rājā amātyam  
 sammānitavān | anyadā mṛgayārasena aṭavīm aṭam āta-

pena dūnadehaḥ pipāsayā paryyākulas turamgam adhiruḥya  
udakārtthan nikaṭakāṭabhuvam aṭan tad alabdhvā śrantāḥ  
kasyacit taror adhistād upāviśat | tatra kācit gopakanyā  
sukumārī manojñasarvāṅgī dhārānagaram prati takraṇ  
vikrītukāmā takrabhāṇḍam samudvahantī samāgacchat |  
āgacchantīn tān dṛṣṭvā rājā pipāsayā etat bhāṇḍasthaṇ  
peyañ cet pibāmiti buddhyā prechati | taruṇi kiṃ vahasi |  
sū ca mukhaśriyā taṃ Bhojaṃ viditvā rājño bhāvañ ca  
jñātvā āha | deva | himakundaśaśiprabhaśamkhanibhaṇ  
paripakvakapitthasugandhi rasam | taruṇikaranirmathitam  
piba he nṛpa sarvaruḥjāpaharam |

## 176.

### WHISH No. 191.

*Size:*  $11\frac{5}{8} \times 2\frac{1}{8}$  in., 4 + 226 + (3) leaves, from 14 to 16 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'December 1831'. The Vyaya year immediately preceding 1831 is A. D. 1826—27. The MS. may have been written in that year, or in A. D. 1766—67.

*Scribe:* Raghunātha, son of Rāmakṛṣṇa.

*Character:* Grantha.

The *Taittirīya-Saṃhitā*, in 7 Kāṇḍas, the Saṃhitā-Pāṭha. complete, unaccented. The first three leaves contain a table of contents indicating the commencement of the Praśnas and Kāṇḍas.

It begins:—śuklāṇbaradharam viṣṇuñ śaśivarṇaṇ catur-  
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye |  
śrīgurubhyo namaḥ || śrīrāmācandrāya namaḥ || oṃ iṣe  
tvorjje tvā vāyava sthopyāyava stha, etc.

Kāṇḍa I ff. 1—32, Kāṇḍa II ff. 33—68, Kāṇḍa III  
ff. 69—88, Kāṇḍa IV ff. 89—116, Kāṇḍa V ff. 117—155.  
Kāṇḍa VI ff. 156—193, Kāṇḍa VII ff. 194—226.

It ends:—yonis samudro bandhuḥ || vyāttam avahad dvā-  
daśa ca || gāvo gāvas siśāsanti . . . catuḥpañcāśat || gāvo  
yonis samudro bandhuḥ | hariḥ om śubham astu śrīguru-  
bhyo namaḥ śrīrāmāya namaḥ || kṛṣṇārpaṇam astu ||

saṃvatsare vyaye bhānau kannyārāśim upeyuṣi | ayane  
dakṣiṇe pakṣe site vāre bṛhaspatēḥ | anūrādhābhidhe tāre  
caturtthitithisaṃyute | Rāmakṛṣṇasya putreṇa rāmabhā-  
ktena dhīmatā | Raghunāthēna viduṣā likhitam vedapusta-  
kam | abaddham vā, *etc.* . . . kṣantum arhanti santaḥ ||

## 177.

WHISH No. 192.

*Size:*  $12\frac{1}{4} \times 2$  in., 2 + 302 + (2) leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Taittirīya-Brāhmaṇa*, in 3 Aṣṭakas, ending with III, 9. The first two leaves contain a table of contents indicating the commencement of Aṣṭakas and Praśnas.

It begins:—brahma san dhattan tan me jinvatam | *etc.*

The 1<sup>st</sup> Aṣṭaka ends (f. 88b):—varuṇasya yad aśvibhyām  
yat triṣu tasmād udvatis saptatrimṣat || varuṇasya prati  
tiṣṭhati || hariḥ om *etc.*

The 2<sup>nd</sup> Aṣṭaka ends (f. 185b):—pivonnām yūyam pāta  
svastibhis sadā naḥ || hariḥ om, *etc.*

The 3<sup>rd</sup> Aṣṭaka ends (f. 302):—prajāpatir aśvamedhaṁ  
juhvati || hariḥ om | *etc.*

## 178.

WHISH No. 193.

*Size:*  $12\frac{1}{4} \times 2$  in., 1 + 130 + (1) leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha, the same hand as No. 177.

The *Taittirīya-Āraṇyaka* and the *Āraṇya-Kāṭhaka* (i. e. *Taittirīya-Brāhmaṇa* III, 10—12). The arrangement of the Prapāṭhakas differs from that in Rājendralāla Mitra's edition, and Prapāṭhakas VIII and IX are missing, just as in the Drāviḍa text, described by Burnell, Tanjore p. 8b. See H. Lüders, *Vyāsa-Śikṣā*, p. 61 note.



Ff.	1 — 20 =	Prapāṭhaka I	} Taittirīya-Āraṇyaka in Rājendralāla Mitra's Edition (Bibl. Indica).
"	21 — 28 =	" II	
"	29 — 36b =	" III	
"	36b — 45 =	" VI	
"	46 — 54 =	" VII	
"	55 — 69 =	" X	
"	70 — 84 =	" IV	
"	85 — 103 =	" V	
Kāṭhaka or Āraṇya- Kāṭhaka	{	" 104 — 111 =	Taittirīya-Brāhmaṇa III, 10
		" 112 — 120b =	" III, 11
		" 120b — 130 =	" III, 12

It begins:—bhadrām karṇebhiś śruṇuyāma devāḥ | *etc.*

The 1<sup>st</sup> Prapāṭhaka ends f. 20b, the 2<sup>nd</sup> P. f. 28b. The 3<sup>rd</sup> P. ends (f. 36b):—suvrṇam sahasraśrīśābhyo bharttā harin tarāṇīr āpyāyasveyuṣṭe ye jyotiśmatīm prayā-sāya cittam ekaviṃśatiḥ | cittiś śiṃgīnikośyābhyām || hariḥ om || śrīkrṣṇārpaṇam astu || vāsudevārpaṇam astu on tat sat ||

Then follows:—pareyivāmsam pravato mahīr anu bahu-bhyaḥ panthām anapaspaśānam | *etc.* which is the 6<sup>th</sup> Prapāṭhaka in Rājendralāla Mitra's edition. It ends (f. 45):—om utsrjata || vadhiṣṭha dve ca || 12 || pareyuvāmsam ajo-bhāgaś catuṣcatvāriṃśat | . . . . . apaśyāmā pṛṇhi dvādaśa dvādaśā | pareyivāmsam āyātivotās te saptaviṃśatiḥ | pareyuvāmsam om utsrjata || hariḥ om | . . . śubham astu ||

Then follows Prapāṭhaka VII ending f. 54b, and this is followed by P. X, which begins (f. 55):—ambhasy apāre bhuvanasya maddhye nākasya pṛṣṭhe mahato mahiyān | *etc.* It ends (f. 69):—mahimānam ity upaṇiṣat || 64 || ambhasi bhūr agnaye bhūr annam bhūr agnaye ca pāhi no . . . . . (f. 69b) tasyaivam viduṣaś catuṣṣaṣṭhiḥ || ambhasi vṛṣā haṃsas sarvo vai rudra āyātu śraddhāyān tat puruṣa ya pṛthi-vyaikānnāśitiḥ || ambhasity upaṇiṣat || śrīkrṣṇārpaṇam astu | . . . śrīgurubhyo namaḥ ||

Then follow Prap. IV, ff. 70—84, & Prap. V, ff. 85—103, which ends as follows:—devā vai satraṃ yajñaparur antas tejasaivāsminn ācchṛṇatti svāhā marutbhir ṛtubhya evā-

dhiyantovekṣante pām̐kto yajūas tābhya evainam yajñam rakṣāmsi jighāmsanti tat sāmnaḥ payo vācyeva vācan dadhāti tasmād idam śatottaraṇ caturdaśa | hariḥ om ||

Then follows the Kāṭhaka, i. e. Taittiriya-Brāhmaṇa III, 10—12 (ff. 104—130).

It ends (f. 130):—tubhyam saptapañcāśat | tubhyam om || hariḥ om | śubham astu | idam āraṇakāṭhaka samāptam || hariḥ om || tubhyam tapasā tāvā etā hiraṇyan dadāti sarvā diśas tapa āsīt saptapañcāśat || śrīguru° *etc.*

### 179.

WHISH No. 194.

*Size:* 14 $\frac{1}{8}$  × 2 in., 2 + 150 + (1) leaves, 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

*Character:* Grantha.

The *Ūhagāna* or *Saptagāna* of the *Sāmaveda*, Praśnas 12—49, or Books II—VII. The titles of the Books are: Samvatsara, Ekāha, Ahina, Satrāṇi, Prāyaścitta, and Kṣudra. The first Book, called Daśarātra, consisting of Praśnas 1—11, is found in No. 180. The first two leaves contain an Index of Books and Praśnas. On this work, see Th. Benfey, *Die Hymnen des Sāmaveda*, p. vii; Weber-Berlin I, p. 67; Aufrecht CC. p. 709.

It begins:—āmahiyaṃ | yo | uccā tājjātām andhasaḥ || vṛ pha śā pāvasvā dhārayā | mā cchara ru tvā tā pre i | ca kaḥ mātaraḥ | vi ro śvā dadhā | na kaḥ ojasā u | *etc.* See Sv. I, 5, 2, 4.

F. 31:—samvatsaram samāptam || om | nānadam | sva | pra ṭhū tyasmāi pī pī | *etc.* See Sv. I, 4, 2, 2, 1.

F. 63:—ekāhas samāptaḥ || hariḥ om | śrīgurubhyo namaḥ || hariḥ om || śrautakakṣam | yo | indrāyā ma dvā nē sūtā | *etc.* See Sv. I, 2, 2, 2, 4.

F. 94:—ahinam samāptam || hariḥ om || (F. 94b) gauri-vitam | vipaśaḥ | vi ṭi śo | vō tā ti tathā im | *etc.* See Sv. I, 1, 2, 4, 7.

F. 119b:—satrāṇi samāptāni || hariḥ om || udvat prā-jāpatyaṃ | yo | punānas sōma dhā | pra ro tnaṃ sādhassthā-mā | *etc.* See Sv. II, 1, 1, 9.

F. 129:—prāyaścittaṃ samāptaṃ || hariḥ om || śubham astu | akapvarathantaram | ā rau bhi tvā śūrā no nū māḥ | *etc.* See Sv. I, 3, 1, 5, 1.

It ends (f. 150b):—kṣudraṃ samāptaṃ || ūhaṃ samā-ptam || hariḥ om | *etc.*

## 180.

WHISH No. 195.

*Size:*  $12\frac{1}{2} \times 1\frac{7}{8}$  in., 70 + 74 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

*Character:* Grantha.

(1)

The *Daśarātra* or first Book of the *Ūhagāna* of the *Sāmaveda*, in 11 Praśnas. See above No. 179 (Whish No. 194).

It begins:—āmahiyavaṃ svayonā—u pha ccā tā i | jā-tām andhasāl | dī chu vā i sāt blu pre | mi kaḥ yā da dā i | u ro graṃ śarmmā | ma kaḥ hā i śravā 2 | yācā | sa pha nā | ā indrā yā yu jyavā i | vā chu rū nā yā pre | makaḥ rūt bhi yāḥ | vakairā vō vā it | pakah rā 2 sravā 2 | vācā | ēphanā vā i śvā ni aryya ā | *etc.* See Sv. II, 1, 1, 8.

It ends:—o au ce ho hā i | śva kaḥ ntā u vā | ya ṭi ntyaḥ hō | him kāmāpre | vā khi mi jo mūhā i | dī nu 4 2 nāmā 2 6 | lū || daśarātraḥ || hariḥ om, *etc.*

(2)

The *Rahasya* of the *Sāmaveda*, in 7 Parts. The titles of these 7 Parts are the same as those of the 7 Books of the *Ūhagāna*. The work is evidently the same as the *Uhyagāna* or *Ūhyagāna*, on which see Benfey, *Die Hymnen des Sāmaveda*, p. viii; Weber-Berlin, I, p. 67; Aufrecht CC. p. 709.

It begins:— ā ra bhi tvā sū ra nō nma mo vā | rathan-  
ntaram || sva catvāri | ā ra bhi tvā sū ra nō nma mo vā |  
ākā dugdhām thenava (sec. m.: dugdhā iva dhenava) ī(śā)-  
nam asya jagataḥ | su kaḥ vārḍṣām | etc. See Sv. I, 3, 1, 5, 1.

F. 11:—tritiyaḥ | daśarātraḥ | hariḥ om || āprechyaṃ  
saṃkṛṣṭaḥ | dhā ratnaḥ pūrvavad rathantaram ||

F. 26:—ūhasāmam | 41 | saṃvatsaras samāptaḥ || āthar-  
vaṇam | ulu vā o hā | o aū ca hō vā | etc.

F. 34:—ekāhas samāptaḥ || ṛtanidhanam ājyadohaṃ ||  
cyokāhaṃ | prakāsunvānāyā, etc. See Sv. I, 6, 2, 1, 9.

F. 44b:—ahīnas samāptaḥ || mābhe | yo | rathakhye |  
saṃkṛṣṭaḥ rathantaram || mā rabhē mamā, etc.

F. 48b:—satram samāptaṃ || hariḥ om || u ca hu vā o  
hā | o aū ca hō vā | etc.

F. 54b:—prāyaścittam samāptaṃ sāmam 19 hariḥ om ||  
o aū hō iyajñā yajñā, etc.

It ends:—iṭ ku idā | simāsuvā | adya yo stotriyo ritya-  
gatiḥ | di 12 | ut 3 | mānu 4 | jī | 2 || rahasyaṃ samā-  
ptam || śrīgurubhīyo namaḥ || hariḥ om || śubham astu |

## 181.

SANSK. No. 1.

*Size:*  $17\frac{3}{4} \times 1\frac{1}{4}$  in., (1) + 53 leaves, from 5 to 7 lines on a page.

*Material:* Palm leaves.

*Date:* 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Hastigirimāhātmya* from the *Brahma - Purāṇa*,  
Adhyāyas 1—15. According to Aufrecht-Oxford p. 30a,  
it belongs to the *Brahmāṇḍa-Purāṇa*.

It begins:—Bhrugur uvāca | bhagavan muniśārdūla varṇā-  
śramasamāśrayaḥ | ākhyātā bahavo dharmamā bhavatā me  
sanātanāḥ | utpattiḥ kathitā dhātur viṣṇunābhisaroruhāt |  
devata \* ryyan<sup>1</sup> narāṇāṃ ca saṃbhavaḥ kathitas tvayā |

<sup>1</sup> A piece of the first leaf is broken off, one Akṣara being lost in  
each line. Read devatānaḥ?

dharmmārtthakāmamokṣāṇāṃ svarūpaṃ ca yathātatham |  
dehināṃ karmabandhaś ca taddhetuś ca suvismṛtaḥ |  
pradhānapuṃsor ajñeyo svarūpaṃ ca (sa)mṛitaṃ | vidyāvidye  
ca kathite lokabhedāś ca vismṛtāḥ | puṇyakṣetrāṇi sarvāṇi  
kathitāni samagrataḥ | nagarāṇi ca puṇyāni viśeṣeṇa mahā-  
tale | sālāgrāmaṃ kurukṣetraṃ tathā badarikāśramaṃ | *etc.*

F. 5:—iti śrībrāhme purāṇe Bhṛgu-Nāradasaṃvāde śrī-  
hastigirimāhātmye prathamoddhyāyaḥ ||

F. 19:—iti śrībrāhme purāṇe Bhṛgu-Nāradasaṃvāde śrī-  
hastagirimāhātmye abamkāranirūpāṇe hiraṇyagarbhavibu-  
dhasaṃvādo nāma pañcamoddhyāyaḥ ||

F. 23:—iti . . . guṇatrayavibhāgo nāma ṣaṣṭhoddhyāyaḥ ||

F. 25b:—iti . . . bhagavatprādurbhāvo nāma saptamo-  
ddhyāyaḥ ||

F. 33:—iti . . . aśvamedhāvabhṛtho nāma navamodhyā-  
yaḥ ||

F. 43:—iti . . . dvijabharadvājasamvādo nāma dvādaśo-  
ddhyāyaḥ ||

F. 47:—iti . . . apsarogaṇavipralambho nāma trayodaśo-  
ddhyāyaḥ ||

F. 50:—iti . . . mṛkaṇḍugajendrasamvādo nāma cadur-  
daśoddhyāyaḥ ||

F. 52b ends:—yakṣasaṃghaiś ca munibhir gandharvaiś  
ca niṣevitaṃ | sa praviśya saromadध्ये कौतुहलासामन-  
विता | ददर्शा परामप्रितां शोभितानि निरमललोकानि |

The end of the work is lost. The last leaf does not  
belong to it.

## 182.

### SANSK. No. 2.

*Size:* 9 × 1 $\frac{1}{4}$  in., (2) + 57 + (2) leaves, generally 6 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.?

*Character:* Grantha.

The *Śrīraṅgamāhātmya* from the *Brahmāṇḍa-Purāṇa*,  
in 10 Adhyāyas. See No. 49 (a) and Ind. Off. VI, p. 1248  
(No. 3437).

It begins:—*asmatgurbhyo namaḥ | Nāradaḥ | devadeva virūpākṣa śrutam sarvam mayādhunā | trailokyāntargatam pratnam tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrthāni puṇyāny āyatanāni ca | gaṅgādyās saritas sarvā itihā-sās ca śaṃkara | kāveryyās tu prasamgena tasyās tire tvayā purā | prastutam raṅgam ity uktam viṣṇor āyatanam mahat | tasyāham śrotum icchāmi vistareṇa maheśvara | mähātmyam aghanāśāya puṇyasya ca vivṛddhaye | etc.*

F. 5b:—*iti brahmāṇḍapurāṇe maheśvaranāradasamvāde śrīraṅgamāhātmye śrīraṅgakṣetravaibhavan nāma prathamoddyāyaḥ | śrīraṅganāthāya namaḥ ||*

F. 11b:—*iti . . . śrīraṅgamāhātmye brahmasṛṣṭikathanan nāma dvitīyoddyāyaḥ || hayagrīvāya namaḥ ||*

Adhyāya 3 (śrīraṅgavimānam āvirbhāvan nāma) ends f. 16; Adhy. 4 f. 20b; Adhy. 5 (arccāvātāravigrahasvarū-pavaibhavan nāma) f. 25b; Adhy. 6 f. 31; Adhy. 7 (śrī-raṅgadivya vimānam Ikṣvākulabdhavaibhavan nāma) f. 38b; Adhy. 8 f. 44b; Adhy. 9 f. 50b.

It ends:—*iti brahmāṇḍapurāṇe maheśvaranāradasamvāde śrīraṅgamāhātmye daśamoddyāyaḥ | śrīraṅganāthāya namaḥ | hariḥ om śubham astu.*

### 183.

#### SANSK. No. 3.

*Size:*  $16\frac{3}{8} \times 1\frac{1}{4}$  in., (6) + 82 (numbered also as ff. 66 to 148) + (3) leaves, 5 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Viśvaguṇādarśa*, by *Veṅkuṭācāryayajvan*, son of *Ra-ghunāthāryadikṣita*. See Aufrecht-Oxford p. 150 (No. 319).

It begins:—*śrīrājivākṣavakṣasthalanilayaramā hastavāsta-  
vyalolalilā(bjā)n niṣpatantī madhuramadhuḥharī nābhīpadme  
murāreḥ | astokam lokamātrā dviyugamukhaśīṣor ānaneṣv  
arpyamānam śaṃkha-prānte na divyam payā iti vibudhaiś  
śaṃkya mānā punātu | kāñcīmaṇḍalamaṇḍanasya makhinaḥ*



karnātabhūbhrtguros tātāryasya digantakāntayaśaso yaṃ  
 bhāgineyaṃ viduḥ | astokāddhvarakarttur Appayaguror  
 asyaīṣa vidvanmaṇeḥ putra śrī-Raghunāthadikṣitakaviḥ  
 pūrṇo gupair edhate | 2 | tatsutas tarkavedāntatantravyū-  
 kṛticintakaḥ | vyaktaṃ viśvaguṇādarśaṃ vidhatte Ve(ṇ)kaṭā-  
 ddhvarī | padyaṃ yady api vidyate bahu satāṃ hr̥dyam vi-  
 gadyan na tarka (read tad?) gadyaṃ ca pratipadyate na  
 vijahat padyaṃ budhā svādyatām | ādhatte hi tayoh prayoga  
 ubhayor āmodam mamodayaṃ saṃgaḥ kasya na hi svadeta  
 manaso mādhdhvikamṛdvikayoh | viśvāvalokaspr̥hayā kadācit  
 vimānam āruhya samānarūpaṃ | Kṛśānuviśvāvasunāmadheyaṃ  
 gandharvayugmaṃ gagane cacāra | 5 | tatra tu | Kṛśānur  
 akṛśāsūyaḥ purobhāgi padam gataḥ | Viśvāvasur abhūd  
 viśvaguṇagrahaṇakautukī | 6 | atha puratas samāpatantam  
 aravindabāndhavam avalokayann avandata ṇaṃ (?) āga-  
 masāgarapāradr̥śvā viśvāvasuḥ | brahmacaryyavratotsarga-  
 gurave kokasantateḥ | cchāyābimbokalolāya cchāndasa-  
 jyotiṣe namaḥ | 7 |

It ends:—jayatu nigamavartmanis sapatna (read °tnāṇ)  
 jayatu jayāya murārīr añjanādrau | jayatu jagati lakṣmaṇā-  
 ryyapakṣo jayatu vacaś śrutimaulideśikānām | prakāśado-  
 ṣapracurepy amuṣmin granthe madiye karuṇānubandhāt |  
 prasādavanto na kṛśānavantu paran tu viśvāvasavantu  
 santaḥ | ślo | 575 | ga | 222 || iti śrīmad-Ātreyaṇvaya-  
 Raghunāthāryyadikṣitatanayasya śrīnivāsakṛpātīśayasuvīdi-  
 tanayasya Sītāmbāgarbhasambhavasya śrīmatkāñcinagara-  
 vāstavyasya Vemkaṭācāryyayajvanah kṛtiṣu viśvaguṇādarśā-  
 khyaṃ caṃbu (sic) saṃpūrṇaṃ || harīḥ om ||

## 184.

## SANSK. No. 4.

Size etc.:  $15\frac{1}{2} \times 1\frac{3}{8}$  in., (2) + 176 + (2) leaves, from 6 to 8 lines  
 on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Grantha.

(1)

. The *Madhyārjunamāhātmya* from the *Skanda-Purāṇa* (ff. 1—79) and *Upārībhāga* of the same (ff. 80—145).

It begins:—śrīgaṇeśāya namaḥ | advaitadantam ahirāja-kr̥topavitam ākhaṇḍalādivibudhair abhivanditāṃghrim | āpa-nnakalpatarum ādr̥tahastirūpam ānandavarddhanam aham śivayor nnamāmi | śrīkaṇṭham varadam vande śrīdharā-drūmareḍitam | dhārayantam viyannadyā samam mūr-ddh[a]ni sudhākaram | suprasannamukhāmbhojam suvarṇa-citivigraham | gaurīsakham anādyan tam bhajeham jaga-dīśvaram | om ṛṣayaḥ | śrutāni puṇyasthānāni tīrtthāni vividhāni ca | *etc.*

F. 4b:—iti skānde purāṇe maddhyārjjunamāhātmye pra-thamoddhyāyaḥ ||

Part I (f. 79) ends:—iti śrīskānde purāṇe maddhyārjju-namāhātmye trīṃsoddhyāyaḥ || maddhyārjjunamāhātmyam sampūrṇam | śrīmaddhyārjjuneśvarāya namaḥ | ājñāgaṇe-śvarāya namaḥ | śrīdakṣiṇāmūrttaye namaḥ || hariḥ om avighnam astu.

Part II begins (f. 80):—mahāgaṇapataye namaḥ | śrī-Śaunakaḥ | nadinadapurāṇajña tīrtthavaibhava-kovida | śrutam śaivarahasyam me tvattas sāṃgam mahāmate | gamanāgamanān caiva maddhyārjjunapatelḥ prabhoḥ | vṛṣṇivaryasya mālātmyam tatrāgamanakāraṇam | mayā śrutam vistareṇa Sūta tatvaviśārada | śrotum icchāmi mālātmyam tīrtthānān ca viśeṣataḥ | kāni tīrtthāni tatkṣetre śubhe maddhyārjjune pure | kārtsnyena brūhi dayayā tīrtthadevādīkāny api | *etc.*

F. 83:—iti śrīskāndapurāṇe upārībhāge tīrtthavaibhava-khaṇḍe Sūtaśaunakasamvāde kārūnyāmṛtatīrtthaprasaṃsa-nam nāma dvātrīṃsoddhyāyaḥ ||

It ends (f. 145b):—iti śrīskāndapurāṇe Sūtaśaunakasam-vāde upārībhāge kṣetravaibhava-khaṇḍe śrīmanmaddhyār-jjunamāhātmye kalyāṇatīrtthāśīkharātrivaibhavanirūpaṇan nāma dvīpañcāśoddhyāyaḥ || śrīmahāmaṃgalamūrttaye na-maḥ | śrībrhatkūcāmbānāyākīsametaśrīmahālīpgamahāmūr-ttaye namaḥ ||

(2)

The *Madhyārjunamāhātmya* from the *Brahmakaivarta-Purāṇa* (ff. 146—160).

It begins (f. 146 = 1):—śrīmahāgaṇapataye namaḥ | Nārado munivaryas tu kadācit caturānanam | pādāmūlam upāśritya ravande pitarām svakam | sabhāyām mānito bhūtvā brahmaṇā patmayoninā | upaviśyāsane divye sarva-devais supūjitaḥ | dr̥ṣṭvā munir brahmasabhām mūrttāmūr-ttajanai(r) vṛtām | etc.

F. 149 (= 4):—iti śrībrahmakaivarttapurāṇe rahasye śivavaibhavaḥkhaṇḍe brahmanāradasaṃvāde maddhyārjjuna-māhātmye prathamoddhyāyaḥ ||

It ends (f. 160b = 15b):—iti śrībrahmakaivarttapurāṇa-rahasye śivavaibhavaḥkhaṇḍe brahmanāradasaṃvāde śrī-manmaddhyārjjunamāhātmye śaṣṭhoddhyāyaḥ ||

(3)

The *Madhyārjunamāhātmya* from the *Līṅga-Purāṇa* (ff. 161—176).

It begins (161 = 16):—śrīmahāgaṇapataye namaḥ | naimiṣe nimiṣakṣetre Śaunakādya maharṣayaḥ | dvādaśābda-kratuvaram cakruḥ kailāśahetave | tadāyāto mahāpūjyaḥ Sūtaḥ paurāṇikottamaḥ | śivasamkīrttanam kurvan tripu-ndrāṃkitadehavān | etc.

F. 164 (= 19):—iti śrīmallingapurāṇe maddhyārjjuna-māhātmye maddhyamakhaṇḍe Sūtaśaunakasaṃvāde pratha-moddhyāyaḥ ||

It ends (f. 176b = 31b):—iti śrīmallingapurāṇe nāgara-maddhyamakhaṇḍe Sūtaśaunakasaṃvāde śrīmanmaddhyā-rjjuneśvaramāhātmye pañcamoddhyāyaḥ || śrībr̥hatkūcāṃ-bāsametaśrīmahāliṅgamahāmūrttaye namaḥ || hariḥ | om |

185.

SANSK. No. 5.

Size etc.:  $15\frac{1}{2} \times 1\frac{1}{4}$  in., 219 + (2) leaves [ff. 16, 82, 214 are missing, 106, 108, 124 occur twice, 104, 107, 109, 198, 211, 212 & 213 are misplaced], 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha. The MS. is written by two different hands. It looks as if original lacunas had been supplied by a more recent hand. The end is missing.

The *Pañcanadamāhātmya* from the *Tīrthaprasaṃsā* of the *Brahmakāivarta-Purāṇa*, incomplete and very incorrect.

It begins:—śuklāṃbaradharaṃ viṣṇuṃ śaśivaraṇaṃ caturbhujam prasannavadanaṃ ddhyāyet sarvavighnopaśāntaye | yā kundendutuṣārahāradhavaḥ (read °lā) yā śubhravastrāvṛta (read °tā) yā vīṇa (read °ṇā) varadaṇḍamaṇḍitakarā yā śveta-padmāsanaḥ | yā brahma (read °hmā) cyutaśaṃkaraprabhīrti-bhi(r) devī sadā pūjita sa (read °tā sā) māṃ patu (read pātu) sarasvatī bhagavati nigyeṣajādyāpaḥ (read niṣṣeṣajādyāpa-hā)<sup>1</sup> | doskayukta (read dorbhīr yuktā) caturbhi sphāṭika-maṇimayim akṣamālān dadhānā hastenaikena patmaṃ sitam api ca śukam pustakaṃ cāpareṇa bhāṣakundenduśaṃkha-sphāṭikamaṇinibhā bhāṣamānā samānām (read °aṃ) sā me vāgdevateyan nivasatu vadane sarvadā suprasanna (read °nnā ||) vande maheśvaran devaṃ vighneṣaṃ ṣaṇmukhaṃ gurum | gaṇeśān nandimukhyaś (read °khyāś) ca śivabhaktamahāmuniḥ | namo dharmamāya mahate namaḥ | kṛṣṇāya vedhase brāhmaṇebhyo namaskṛtya dharmamān vakṣyāma(h) śāśvatan (read °tān) śrīgurubhyo namaḥ | Devavarma-bhidho rājā sūryavaṃśasamutbhavaḥ | sumutum (read Sumantum) paripapraccha śivabhakta[ka]dvijottamaḥ (read °maṃ) | uktaṃ samastaṃ bhavatā Sumanto tīrthavaibhavaṃ | kāveryā mahimā proktā (read °kto) vṛddhadṛśasya vaibhavam mādthurakṣetramahārtham (read mādthurakṣetramāhātmyaṃ?) vistareṇa trayoditam | idānīm śrotum icchāmi śrīmatpañcanadasya vai | mādātmyaṃ kayutaṃ vidvān (read kathyatām vidvān) kautūhalaparasya me | etc.

F. 6:—iti śrīmatbrahmakāivarttakāvyē mahāpurāṇe tīrthaprasaṃsāyām pañcanadamāhātmye prathamoddhyāyaḥ ||

F. 54:—iti . . . . . navamoddhyāyaḥ ||

F. 99b:—iti . . . . . dvāviṃśoddhyāyaḥ ||

<sup>1</sup> See the beginning of Nr. 187 in the 'Katalog der Sanskrit-Handschriften der Universitäts-Bibliothek zu Leipzig' von Theodor Aufrecht (Leipzig 1901).

F. 164:—iti . . . . . pañcatrīmśoddhyāyaḥ ॥

F. 187:—iti . . . . . tricatvārīmśoddhyāyaḥ ॥

F. 212b:—iti śrībrahmakaivarttākhye<sup>1</sup> mahāpurāṇe tirthaprasaṃsāyāṃ pañcanadamāhātmye aṣṭācatvārīmśoddhyāyaḥ.

## 186.

SANSK. No. 6.

*Size etc.*:  $16\frac{1}{8} \times 1\frac{1}{2}$  in., (1) + 149 + (1) leaves, 7 or 8 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character*: Grantha.

The *Tulākāverīmāhātmya* from the *Āgneya-Purāṇa*, in 31 chapters.

Another copy in No. 51 (= Whish No. 52).

It begins:—śuklāmbāradharaṃ viṣṇuṃ śaśivarnaṃ caturbhujaṃ | prasannavadanan dhyāyet sarvaviṣṇunopasāntaye | Dharmmavarmamātha rājārṣir nniculāpuravallabhaḥ | bhūyaḥ papraccha tan natvā Dālbhyaṃ bhāgavatottamaṃ | bhagavan prāṇinas sarve kenopāyena sampadaḥ | bhavanti putrān samprāpya sukhinaś cirajīvinaḥ | katham syāt pāpanirhāra śrīśe (read śrīś ca?) bhaktiḥ katham bhavet | kena dharmmena santuṣṭo bhagavān bhūtabhāvanaḥ | prasīdati manuṣyāṇāṃ bhuktimuktiḥ phalaḥ pradaḥ | viśeṣapāpabhūyiṣṭhe durācāre kalau yuge | pāpanāśo bhavet brahman mahāpātakinopi vā | etat sarvaṃ aśeṣeṇa tava śiṣyasya me vada | iti rājānūsamprṣṭo bhagavān bhagavatpriyaḥ | babhāṣe Dharmmavarmamāṇaṃ dharmmiṣṭhaṃ brāhmaṇottamaḥ | Dālbhyaḥ | sādhu prṣṭam mahārāja bhagavatbhaktivardhana | yat te manogataṃ śrotuṃ divyāṃ viṣṇukathāṃ śubhāṃ | tasmāt te varṇayisyāmi sarvaṃ tatvaṃ yathāmatī | asminn artthe purā prṣṭo Hariścandreṇa Kuṃbhajaḥ | kurukṣetre munindrāṇāṃ agrato yad avarṇayat | tat tehaṃ sampravakṣyāmi śruṇuṣvāvahitodhunā | etc.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye prathamoddhyāyaḥ ॥

<sup>1</sup> This is exceptional. The colophons at the end of almost all the chapters have śrīmatbrahmakaivarttakārye.

It ends:—iti śrīmadāgneyapurāṇe tulakāverimāhātmye  
ekatṛṃśoddhyāyaḥ || evaṃ etat purāvṛttam ākhyānam  
bhadram astu vaḥ | pravyāharata visrabdhāḥ balaṃ viṣṇoḥ  
pravarddhatām | kāverī varddhatām kālē kālē varṣatu  
vāsavaḥ | śrīraṃganātho jayatu śrīraṃgaśrīś ca varddha-  
tām | lābhas teṣāṃ jayas teṣāṃ kṛtas teṣāṃ parābhavaḥ |  
teṣāṃ indivara śyāmo hṛdaye supraṭiṣṭhitaḥ || hariḥ om ||

# 187.

## SANSK. NO. 7.

Size etc.:  $16 \times 1\frac{3}{8}$  in., (1) + 187 + (1) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

The *Kauñjarāśanaḥṣetramāhātmya* from the *Śatarudriya-koṭisaṃhitā* (*Vaidikadharmakhaṇḍa*) of the *Śiva-Purāṇa*. Incomplete.

It begins:—śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ catur-  
bhujam prasannavadanaṃ dhyāyet sarvavighnopaśāntaye |  
gurave sarvalokānāṃ bhiṣaje bhavaroginām | nidhaye  
sarvavidyānām śrīdakṣiṇāmūrttaye namaḥ || śrīgurubhyo  
namaḥ || kṛtvā sāmṃvatsaraṃ dīkṣāniyamam Maithilo mahān |  
śuddhavrātyaḥ śuddhamaṇā niviṣṭo rauravebhavat | tatra  
bhāgīrathitīre sarvadevasamāśraye sannidhau viśvanāthasya  
cittaśuddhividhāyake | kevalaṃ cittaśudhyarttham ṛtvikbhiḥ  
pariveṣṭitaḥ | santyajya sarvakāryāṇi rājyakāryāṇi mantriṣu |  
nikṣipyā khalu medhāvī svasya meddhyatvasiddhaye | netra-  
kṛṣṇavināśāya tvagasthyaikatvasiddhaye | ativrāṭṭya[h]s sa-  
padnikaḥ babhūva kila dīkṣitaḥ | sanāntarika (read satrānta-  
rita?)kāleṣu Maithilas taṃ mahāmuniṃ | teṣāṃ dvijānām pu-  
rataḥ śrutidharmamān aśeṣataḥ | smārttān paurāṇikūṃś cāpi  
paripapraccha tatra vai | vaidikāḥ kepi vā dharmmā ye vā  
paurāṇikāḥ punaḥ | anuṣṭhitaś tu tair ddharmmailḥ phalaṃ  
kim iti tatvavit | punaś ca paripapraccha śṛṇvatsu nikhileṣv  
ayaṃ | pṛṣṭas tena tathāddhivaryyur Mmaithilo dharmma-  
vittamaḥ | provāca śṛṇu rājendra vakṣyāmy etāni te dvijaḥ |  
caturbhiś ca caturbhiś ca dvābhyāṃ pañcabhir eva ca |



kriyate yas sa dharmma syād atonyo nāmadhāraḥ | iti  
Kārṣṇājiniḥ prāha sa śrīmān brahmavittamaḥ | *etc.*

F. 3b:—śrīty ādimahāpurāṇe śrīśaive śatakoṭirudras[s]aṃ-  
hitāyām kuṇjarāśanadivyaḥṣeṭramāhātmye prathamodhyāyaḥ |

F. 7:—ity ādimahāpurāṇe śrīśaive śatarudriyakotiśaṃ-  
hitāyām kuṇjarāśanadivyaḥṣeṭramāhātmye dvitīyoddyāyaḥ |

F. 18:—ity ādi° śrīśaive śatarudriyakotiśaṃhitāyām  
kauṇjarāśanaḥṣeṭramāhātmye pañcamoddyāyaḥ ||

F. 45:—ity ādimahāpurāṇe śrīśaive śatarudriyakotiśaṃ-  
hitāyām vaidikadharmanmakhaṇḍe śrikauṇjarāśanadivyaḥṣe-  
tramāhātmye caturdśasoddyāyaḥ ||

F. 78:—ity ādi° śrīśaive śata° vaidikadharmananirūpaṇa-  
khaṇḍe śrikauṇjarāśanadivyaḥṣeṭramāhātmye aṣṭāvimpśo-  
ddyāyaḥ ||

F. 113:—ity ādi° śrīśaive śata° vaidikadharmananirū-  
paṇakhaṇḍe śrikauṇjarāśanadivyaḥṣeṭramāhātmye ekacatvā-  
rīmśoddyāyaḥ ||

F. 164b:—ity ādi° śrī° śata° vaidika° śrikau° aṣṭa-  
pañcāśoddyāyaḥ ||

In the colophons at the end of the following Adhyāyas  
the number of the Adhyāya is not mentioned, e. g. f. 169b:—  
ity ādimahāpurāṇe śrīśaive śatarudriyakotiśaṃhitāyām śrī-  
kauṇjarāśanadivyaḥṣeṭramāhātmye (then a blank space) |  
So also ff. 176 and 184.

It breaks off (f. 187b) with the words:—indrānandañ  
ca paramaṃ dhiṣṇasya tataḥ paraṃ | ānandam atbhutaṃ  
prāpya copamārahitam paraṃ | tataḥ prajāpater ddivyam  
ānandam yogidurllabham | samprāpya kṣaṇamātrena tanḍu-  
lānām dharādhipaḥ ||

## 188.

SANSK. NO. 8.

Size *etc.*: 10½ × 1½ in., 51 + 4 leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

The *Kapālīśasthala*māhātmya from the *Utkṛṣṭaśivakṣetra-  
prakaraṇa* of the *Śaivakoṭirudrasaṃhitā* (i. e. *Koṭirudrasaṃ-  
hitā* of the *Śiva-Purāṇa*?), in 10 Adhyāyas. Followed by

the 27<sup>th</sup> Adhyāya of the *Mayūrapurīmāhātmya* from the *Kṣetrakāṇḍa* of the *Skanda-Purāṇa*.

It begins:—kalyāṇam kurutām kaścit karuṇāvaruṇālayaḥ | mayūranagarādhiśo mama nṛttavināyakaḥ | śrīmahaganapataye namaḥ | śrīgaṁdhabaṁdhure sarvapuspārāmātiśobhite | cāmpakairāṇḍacāṁvedhaiḥ phanasaiḥ pāṭalair api | vakulair vaṁjulaiḥ devapunnāgais saralair api | dhavaiḥ kuṁdais ca maṁdārai(s) tathā cāmalakādibhiḥ | kṛtamālai(r) nnaktamālair nnālikerādibhis tathā | rasālais tantriṇibhiś ca ciribilvair viśeṣataḥ | viṭapollikhitakāśair viśramamekha(read °megha)maṇḍalaiḥ | pacelimaphalānamrapakvapuspopasobhitaiḥ | atīśyāmaḥapatrālimattayā meghamaṇḍalaiḥ | purā samudrapānena jalābhāvatayā punaḥ tatratyam īśvaraṁ kiñcin munināṁ kuṁbhasaṁbhavam | yācitum tvarayā ramyaphalapallavapāṇibhiḥ | phalabhārānatai ramyair āgatyāvasthitair iva | *etc.*

F. 3:—ānandasthalamāhātmyāny akhilāni śrūtāni hi | kapālīśasya māhātmyam sarvāgamavivarṇitam | śrotum sannahya tiṣṭhanti śrūtaḥsmākam ādarāt | brahman tad adya karuṇājaladhenugrāhaṇa naḥ | Agastyah | atha vakṣyāmy ahaṁ puṇyam rahasyataram adbhutam | kāpālīśasya māhātmyam vīvidhāgamavarṇitam | sāvadhānāḥ praśṛṇvantu naimiśāraṇyavāsinaḥ | *etc.*

F. 5b:—iti śrīśaivakoṭīrudrasaṁhitāyām utkṛṣṭaśivakṣetraprakaraṇe kapālīśasthalamāhātmye prathamodhyāyaḥ ||

F. 6b:—śrīśaiva° utkṛ° kapālīśasthalamāhātmye dvitīyodhyāyaḥ ||

Adhyāya 3 ends f. 15, A. 4 f. 27, A. 5 f. 30b, A. 6 f. 36, A. 7 f. 40b, A. 8 f. 42, A. 9 f. 47b, A. 10 f. 51b.

F. 51b:—iti śrīśaivakoṭīrudrasaṁhitāyām utkṛṣṭaśivakṣetraprakaraṇe kapālīśasthalamāhātmye daśamodhyāyaḥ || || śrīr astu || sarvaṁ purāṇam sampaṇnam || || sarvalokaikaanāthāya padmanetrāya viṣṇave | nīlāmbhonibhaśyāmaṁvīgrahāya namo namaḥ || purā nārāyaṇo devo māyayā mohayan ramāṁ | aṁtardhānagato viṣṇu(r) viśvavyāpī jagadguruḥ | aṁtardhānagataṁ devaṁ vicinvamti vibhūṁ ramā | cacāra pṛthivīm sarvāṁ nāpaśyat pu(here begins f. 1)ruṣaṁ param | kāśīm gaṁgāṁ prayāgaṁ ca kurukṣetran tu puṣkaraṁ | *etc.*

F. 4b:—iti skā[m]ndapurāṇe Agastyadilīpasamvāde kṣetra-  
kāṇḍe mayūrapurimāhātmye varṇanam nāma saptaviṃśo-  
dhyāyaḥ ॥

## 189.

SANSK. No. 9.

*Size etc.*:  $16\frac{1}{4} \times 1\frac{1}{4}$  in., (1) + 45 leaves, from 5 to 7 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character*: Grantha.

The *Kumbhaghṇamāhātmya* from the *Bhaviṣyat-Purāṇa* (Madhyamakhaṇḍa), Adhyāyas 97 to 106.

It begins:—etat kalyāṇarājiva naḷiṇimaddhyamandire |  
kumbhaghṇe śayānasya śārṅgapāṇeḥ praśāsanam | śrī-Nā-  
radaḥ | bhagavan patmasambhūta parāvaravidāṃ vara |  
parāvarajagatsṛṣṭisthitīsamhārakāraṇa | varṇitam bhavatā  
samyak puṇyakṣetrakadambakam | jambūdvīpaviśeṣeṇa  
varṣe bhāratasamjñake | śūśrūṣus tasya māhātmyam kṣetra-  
sya harimedhasaḥ | tatvam ācakṣva bhagavan vistareṇa  
pitāmaha | iti pṛṣṭo mahātejā viśvasṛg viśvagrāhaṇaḥ | uvāca  
Nārādāyaiva kṣetramāhātmyam uttamam | brahmā | śruṇu  
Nārada bhadram te sāvadhānena cetasā | kumbhaghṇasya  
māhātmyam sarvalokeṣu pūjitam | etc.

F. 5:—iti bhaviṣyatpurāṇe kumbhaghṇamāhātmye sa-  
ptanavatitamoddhyāyaḥ ॥

F. 17:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe brahma-  
nāradasamvāde kumbhaghṇamāhātmye śatātamoddhyāyaḥ ॥

It ends:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe bra-  
hmanāradasamvāde kumbhaghṇamāhātmye śaṭśatāta-  
moddhyāyaḥ ॥ kumbhaghṇamāhātmyam sampūrṇam ॥ om | śrī-  
śārṅgapāṇisvāmine namaḥ ॥

## 190.

SANSK. No. 10.

*Size etc.*:  $16 \times 1\frac{1}{4}$  in., (1) + 61 leaves, generally 7 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character*: Grantha.

The *Samaṣṭikānanamāhātmya*, or *Samaṣṭikāntāramāhātmya*, from the *Brahmāṇḍa-Purāṇa*, Uttarakhaṇḍa, Adhyāyas 1—17, incomplete.

It begins:—śivāya namaḥ | vande maheśvaran devam vighneśam śaṇmukhaṃ gurum gaṇeśān nandimukhyānś ca śivabhaktān mahāmuniṇ | kadācin naimiśāraṇyamunayas saṃśītavrataḥ | satrayāgaṃ prakurvāṇāśśaivāgamaviśāradaḥ | dr̥ṣṭvā Sūtaṃ[m] mahātmānaṃ papracchur[ā]mitaujaśaḥ | śaṇibhoḥ kathāpāto netrā \*\*\*\* pajāyate | punar brūhi maheśasya kathāṃ pāpaprāṇāśiniṃ | satkathāśravaṇenaiva cittavairāgyam uttamaṃ | divyajñānaṃ ca sumahat jāyate pāramaiśvaram | iti pr̥ṣṭas Sūtayogī karuṇārasaśevadhiḥ | Vyāsaṃ sarvajñaṃ atulaṃ ddhyātvā svāntasaroruhā | yūya(n) dhanyatamā loke maheśāśrayasatkathāṃ | śrotukāmāś ca sa(m)jātāḥ vakṣyāmi śruṇutādarāt | rahasyam asti nikhileśv āgameṣu ca sarvaśaḥ | śrīmatkampahareśānakṣetramāhātmyam uttamaṃ | śruṇvatāṃ sarvapāpaghnaṃ bhuktimukti-phalapradam | sarvasaumyadam sadyaḥ caturvargaphalapradam | brahmaviṣṇumahe(n)drādyaiḥ sevitaṃ sarvasiddhaye | purāgastyena saṃproktaṃ r̥ṣiṇāṃ bhāvitātmanām | vakṣye purāṇaṃ puṇyam śrīmattribhuvanābhidaṃ | darśanāt sarvapāpaghnaṃ kṣetram kṣetreṣv anuttamaṃ | tathāpi tasya mahātmyam brahmāṇḍe bahudhā śrutaṃ | tad adya vakṣye yuṣmākaṃ lokānāṃ ca hitāya ca | etc.

F. 3b:—iti brahmāṇḍapurāṇe brahmanāradasaṃvāde samaṣṭikānanamāhātmye uttarakhaṇḍe prathamoddhyāyaḥ ||

F. 8:—iti śrīmatbrahmāṇḍapurāṇe samaṣṭikāntāramāhātmye dvitīyoddhyāyaḥ ||

F. 30b:—iti śrībra° samaṣṭikānanamā° navamoddhyāyaḥ ||

F. 56:—iti bra° samaṣṭikāntāramā° ṣoḍaśoddhyāyaḥ ||

It breaks off (f. 61 b) with the words:—laukikair vaidikaiś cāpi kṛtvā stotraśataiś śivaṃ | prār̥thta(yā)m āsa deveśam harṣagatga(da)yā girā | svāmin manmātha sarvajña śrīmatkampahareti ca | sarve lokāś ca gr̥hīyur nnāmadheyan tavā-(d)bhutaṃ | evaṃ saṃprār̥ththito devaḥ tathāstv iti tirodadhe | tirohite tadā deve rājā harṣasamanvītaḥ |

# APPENDIX

BY

F. W. THOMAS.





## 191.

WHISH No. 44.

*Size:*  $14\frac{3}{4} \times 1\frac{1}{2}$  in.; 66 leaves + 2 containing index and title in English + covers, 6—rarely 7—lines on a page.

*Material:* Palm leaves.

*Date:* Probably 17<sup>th</sup> cent.

*Character:* Grantha, legible and fairly correct.

The *Aitareya-Āraṇyaka* in close agreement with the text printed in Bibliotheca Indica. At the end of II. 2. 3 we have the error *tad vai Viśvāmitraṃ* for *tad vaiśvāmitraṃ*: at the beginning of II. 5. 4 and II. 6. 1 respectively the words *apakrāmantu garbhīṇyaḥ* and *yathāsthānan tu garbhīṇyaḥ* are omitted. A peculiarity of the MS. is that the colophons read *āraṇaḥ* for *āraṇyakāḥ*.

The label reads 'Rig-Vēdah; Āraṇyam. Vol. 4.', and inside Whish has written 'The Āraṇyam of the Rig-Vēdah' and opposite 'N. B. The 2<sup>nd</sup> Āraṇyakam is called the Bāhwṛicha-Brāhmanōpanishat; and the 3<sup>rd</sup> Āraṇyakam is called the Samhitōpanishat'.

## 192.

WHISH No. 47.

*Size:*  $11\frac{3}{4} \times 2$  in.; 2 leaves (with 2 covers). 7—10 lines on a page.

*Material:* Palm leaves.

*Date:* Perhaps 19<sup>th</sup> cent.

*Character:* Square Grantha, clearly written.

The *Kaivalyopaniṣad*.

At the end the MS. reads *phalam* (not *padam*) *aśnute* with the best editions, and proceeds:—*ity āha bhagavān brahmā | om | bhadram dadhātu | om | śāntiḥ triḥ | kaivalyopaniṣat samaptā | hariḥ om |*

Then a note in the handwriting of Whish: 'Here ends the Kaivalyopanishad C. M. Whish Calcutta 1825'.

On the front cover we also read outside (in Malayalam character) *Kaivalyopanishat* with a few other faint marks in the same character, and inside: 'These few sheets contain the Kaivalyōpanizat Grantham character. C. M. Whish Calcutta'.

### 193.

WHISH No. 167.

*Size:*  $13\frac{3}{4} \times 1\frac{3}{4}$  in., 21 leaves + 2 blank + wooden covers, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Probably 19<sup>th</sup> cent.

*Character:* Square Grantha.

The *Brahmasūtracandrikā*, a concise Commentary by an unnamed author on the *Vedāntasūtras*.

It begins:—

śrī-Lokānandanāthagurucarapāravindābhyā(m) namaḥ |  
avighnam astu |

praṇamya paramātmānaṁ saccidānandavigrahaṁ | kurve-  
ham atisaṁkṣepāt brahmasūtrasya candrikāṁ || athāto  
brahmajajñāsā(*sic*) | atha nityānityavastuvivekaiḥ kāmūṣmika-  
phalabhogavirāgaśamadamādisampan mumukṣātmakasādhā-  
nacatuṣṭayasampannyantaram |

It ends:—

iti vai prajāpatiḥ ddevān asṛtā asṛtaśramitamānuṣyāt iti  
pitṛṇ trir apavitram iti grahān. The last sūtra cited is  
I. III. 27 (20b, l. 4), but the commentary seems to touch  
also on the subject of 28.

The name of the work and the words 'first part only'  
are written faintly, in Whish's hand, on the outside. A slip  
in Burmese reads 'Commentary on the nine parts of  
Metaphysics'.

Whether the work is identical with any of the other  
*candrikās* mentioned in several places by Aufrecht CC. s. v.  
*Brahmasūtra*, it is impossible without fuller descriptions  
of these to say.

## 194.

SANSK. No. 11.

Size:  $12 \times 2\frac{1}{4}$  in.; 40 leaves + 2 blank + covers, 10 lines on a page.

Material: Palm leaves.

Date: Probably 19<sup>th</sup> cent.

Character: Square Grantha, clearly written.

The *Vāsudevamananaprakaraṇa* in 12 *varṇakas*, ending respectively foll. 4a, 5b, 7a, 11b, 18b, 25a, 29a, 32b, 33b, 36a, 38a, 40b, generally with namaskāra to Minākṣi and Sundareśvara. At the end of the seventh we read also *śrī-Kṣemānandanāthaparamagurave namaḥ*, mentioning the author's guru.

According to Burnell, Tanjore, p. 92b the work is at least two hundred years old, as an ancient Tamil version is known. But the present MS. exhibits not the original, but a shorter compendium, the date of which is not known, probably identical with some of those cited by Aufrecht CC., p. 428b, s. v. Mananagrantha. Of this an edition in Telugu character was printed in 1884 at the Śāradānilaya press. With this edition the MS. agrees as far as the end of *varṇaka* 7, after which the former presents a much longer and widely differing text. The opening stanza, also, is different, the MS. reading:—

yovatīryyeha ācāryyarūpeṇa yatinām mude | śrīman-  
nārāyaṇam vande taṁ hariṁ karuṇānidhiṁ || mananākhyam  
prakaraṇam vāsudevayatiśvaraiḥ | racitaṁ vistareṇādya  
saṁgrahēṇa prakāśyate || bālānām upakārāya mamāpi  
jñānasiddhaye | tatra śrībālagopālakṛṣṇas sannihito bhavet ||

It ends:—

iti jñātvā tat-tvam-padādivākyajñānena parokṣajñānānu-  
bhavenāparokṣasākṣātkāraṁ ca yonubhavati sa caṇḍālo vā  
brāhmaṇo vāsmākaṁ gurur evety ācāryyavacanena vijñā-  
tatatvopi vidīśāsanyāsino mahāsanyāsinaś ca variyān  
paramahamso bhūtvā madahā(read dehā)vasāne paripūrṇa-  
brahmasvarūpo bhavati |

iti manane dvādaśavarṇakaṁ samāptaṁ | śrīmīnākṣisun-  
dareśvarābhyān namaḥ | śrīgurucaraṇāravindābhyān namaḥ |

The divergence of the MS. and the edition in the last five varṇakas, combined with the peculiarity in the seventh colophon of the MS., suggests that either the edition supplies the full text and not the samgraha or we have two different, possibly independent, summaries.

On the outside in European hand 'Mananaprakaraṇam'.

## 195.

WHISH No. 187A.

*Size:*  $17\frac{1}{4} \times 1\frac{1}{4}$  in.; 19 leaves, generally 8—9 lines on a page. The cover and label are shared with No. 203, *q. v.*

*Material:* Palm leaves.

*Date:* Probably 18<sup>th</sup> rather than 17<sup>th</sup> cent.

*Character:* Grantha.

*Injuries:* The ends of the first 2 and the last 3 leaves somewhat broken away.

The *Virāṭa-Parvan* of the *Mahābhārata* as far as XII. 7.

Adhyāya I ends on f. 2b, II on f. 3b, III on f. 5b, IV on f. 7a, V on f. 9b, VI on f. 10b, VII on f. 12b, VIII on f. 15b, IX on f. 17a, X on f. 18a, XI on f. 19a. —The text agrees in general with the Grantha edition published at Śarabhojirājapura (Tanjore), but presents not a few small divergencies, such as the omission of III 51—2, IV 8. 33., and the addition of two ślokas after IV. 21 and a halfśloka after 55a. To the commencement we find prefixed the verses:—

※※ baradharam viṣṇum śaśivarmaṇam caturbhujaṁ | pra-  
sannavadanan dhyāyet sarvaviḥnopaśāntaye || Vyāsaṁ  
Vasiṣṭhanaptāraṁ Śakteḥ pautram akalmaṣaṁ parā ※※※※  
m vande Śukatātan taponidhiṁ || Vyāsāya viṣṇurūpāya  
Vyāsarūpāya viṣṇave | namo vai brahmanidhaye Vāsiṣṭhāya  
namo namaḥ ||

## 196.

SANSK. No. 12.

*Size:*  $16\frac{1}{2} - 17 \times 1 - 1\frac{1}{2}$  in.; 14 + 14 + 14 leaves, from 5 to 8 lines on a page.

*Material:* Palm leaves.

*Date:* Early 18<sup>th</sup> cent.

*Character:* Grantha.

(1)

The *Kumārarudrasaṃvāda* of the *Tīrthamāhātmya* in the *Uttarakhaṇḍa* of the *Skanda-Purāṇa*.

It begins:—

ṛṣayaḥ | Sūta Sūta mahāprājña purāṇārtthaviśārada |  
śrutāni sarvatīrtthāni puṇyāni subahūni ca || teṣu madhye  
mahātīrttham śeṣakūpe sthitam śrutam | tad vadasva  
mahābhāga śrotum icchāmahe vayam ||

Sūtaḥ | purā khalu mahārāṇye nānāpakṣivirājite | vyā-  
ghrapañcāsyasampūrṇe candanadrumaśobhite || kastūri-  
mṛgasammardde devagandharvasevite | auśadhādrau sam-  
āgatya viśrāntam mādhavena ca ||

It ends:—

sarvam mayā śrutam proktam rahasyam idam uttamaṃ ||  
nāvaiṣṇavāya dātavyam nābhaktāya kadācana | sarveṣāṃ  
na tu vaktavyam idam paramaśobhanaṃ ||

iti skānde purāṇe uttarakhaṇḍe tīrthamāhātmye ku-  
mārarudrasaṃvāde trayodaśodhyāyaḥ | śrimate vedānta-  
gurave namaḥ |

Summary of the *adhyāyas*:—

X (ends 2b): Origin of the Śeṣatīrtha on the Auśadha hill,  
where was the Khagendra or Garuḍa river.

XI (ends 9a): Story of a combat between the devas and  
asuras, headed respectively by Viṣṇu and Śiva. At  
the end Śiva asks permission to occupy the Pāṭala Vana  
near the Śeṣatīrtha.

XII (ends 11b): Story of Bhṛgu and Hemābjānāyaki.  
The Bhūtīrtha (11a, l. 1): Ahīndrapura (11b, l. 2).

XIII (ends 14b): Story of Vṛtra (Vṛka 12a, l. 2) and Indra.  
The Lakṣmītīrtha (13b, l. 4).

(2)

The *Ahīndrapuramāhātmya* in the *Brahmanāradasaṃvāda*  
of the *Brahmaṇḍa-Purāṇa*.

It begins:—

kadācit pitaraṃ prāha brahmāṇaṃ Nārado muniḥ |  
brūhi praṇamya deveśa harer vaibhavam uttamaṃ ||  
brahmā |

śṛṇu Nārada vakṣyāmi harer mähātmyam uttamam |  
arccāvatāravibhavam paramam pāpanāśanam || atha tai (*sic*)  
munayas sarve Sanakādyās surarṣayaḥ | kadācil lokanā-  
thasya darśanārtham samāgatāḥ || gagane jagmur ālokya  
kṣīrābḍhim ṛṣisevitam |

It ends:—

śrūtvā tu brahmaṇo vākyam Nārado ṛṣisattamaḥ | ahī-  
ndranagaram prāpya devanātham (*bis*) nanāma ca || iti śri-  
brahmāṇḍapurāṇe brahmanāradasaṁvāde ahīndrapura-  
mähātmye pañcamoddyāyaḥ |

Summary of the *adhyāyas*:—

I (ends 3 a): The Virajātīrtha is conveyed by Garuḍa and Śeṣa to Ahīndrapura, which is thus located (1 b, ll. 1—2):—

ṣaḍyojanapramāṇena kumbhaghṇasya cottare | kañ-  
cyās (*sic*) tu dakṣiṇe bhāge samudrasya ca paścime || ar-  
ddhajojanamātreṇa hy ahīndrapurasañjñake | āgneya-  
bhāge Śeṣādrer Mārkaṇḍeṇas tapasyati ||

II (ends 7 a): Viṣṇu directs the tīrtha brought by Ananta (Śeṣa) to be called Śeṣatīrtha and that brought by Garuḍa to be the Garuḍa river (Suparṇataṭīnī 7 a, l. 5). Brahman establishes a festival, and begs Viṣṇu to abide on the spot with Ramā (entitled Hemābjanāyaki). Brahman himself occupies the Brahmatīrtha in the āgneyadigbhāga, the Ṛṣis Pāṭali (Pātalesvara 7 a, l. 5) on the Auśadhapārvata in the pūrvottaradigantara, Hanuman a part of the Sañjivanauşadhagiri in the pūrvabhāga, Śaṅkara a līṅga under a Pāṭali tree at Pāṭali, Prahlāda the Bhṛgutīrtha in the north at a kṣetra called Kṛṣṇāranya.

III (ends 10 a): At the request of Prahlāda Viṣṇu consents to abide, *arccāvatāram āśṛtya*, facing the west at Kṛṣṇāranya. Praise of the aranya and of the Auśadhācala standing on the river's (Suparṇa's) bank.

IV (ends 12 b): Śiva is implored by the gods to destroy Tripura and performs tapas.

V (ends 14 b): Śiva, after destroying the demons, goes to the eastern ocean, on the shore of which Viṣṇu esta-



blishes him, and there arises a city devoted to the two gods, viz. Ahīndrapura.

(3)

The *Ahīndrapuramāhātmya* of the *Jñānakāṇḍa* of the *Bṛhannārādīya-Mahā-Purāṇa*.

It begins:—

purābhūn naimiśāranye satraṃ hi bahuvarṣikaṃ | sametā  
ṛṣayo yatra kuśalās Śaunakādayaḥ || labdhāvakaśās taṃ  
Sūtam apr̥cchan harivaibhavaṃ | ṛṣayaḥ | kīrttitan ta(t)  
tvayā brahman hareś cāritram uttamaṃ || śrutvādyāpi na  
tr̥ptir no jāyate matravabhava (read mativaibhava) |

Sūtaḥ | kin tais tapobhir uruvikramabhaktihīnaiḥ || pu-  
nyair athālpaphalasantatidair anantaiḥ | dānair jaganmaya-  
padāmbujayugmasaktacintāvatūṃ hṛdayatoṣaṇaviprahīnaiḥ ||  
aho tapaḥphalaṃ kiñcit bahujanmabhir ājitaṃ | yad ya-  
jñeśapadāmbhojayugacintāprasūtikṛt || — — — — —  
— — — — — (3 verses).

ṛṣayaḥ | divyābhivyaktideśanām kīrttanāvasare purā |  
ahindranagaran nāma deveśacaritāśrayaṃ || &c.

It ends:—

śrutvaitas (read °tac) caritan tasya Sūtād devapater  
dvijāḥ | harṣāśrupūrṇanayanāḥ kṛtārthā iti menire || pra-  
śaśaṃsuś ca taṃ vipraṃ nemiśāranyavāsinam | yajñāśālāṃ  
punar jagmuḥ kriyāṃ uddiśya yājñikīm || iti śrī-bṛhannārādī-  
yamahāpurāṇe jñānakāṇḍe ahindrapuramāhātmye catuśca-  
tvāriṃśoddhyāyaḥ.

Summary of the *adhyāyas*:—

XL (ends 3b): Brahman visits the world at a place called the Sugandha Vana (2a, l. 5) by the eastern ocean, where was a hill called Auśadha producing a mahauśadha called Saṃjivana (2a, l. 6). Then appears Viṣṇu, whom Brahman lauds.

XLI (ends 7a): Brahman obtains from Viṣṇu the boon that a tīrtha like the Virajātīrtha and bearing his name may be established by the mountain (Brahmācala 4b, l. 5), that Viṣṇu may always be present there, and

the auṣadha be named after him (4a, l. 1). The tirtha is to be the Brahmatīrtha.

XLII (ends 9a): Viṣṇu helps the gods against the asuras. When he is tired after battle, Śeṣa makes him a pool and Garuḍa produces a river (prāgvāhinīm nadim). Viṣṇu promises to be ever accessible there.

XLIII (ends 11b): Story of Mārkaṇḍeya and the lotus-born maid Taraṅgānandinī.

XLIV (ends 14b): Continuation of the story of Mārkaṇḍeya. Śeṣa founds Ahīndranagara.

### 197.

SANSK. No. 13.

*Size:*  $15\frac{1}{2} \times 1\frac{1}{3}$  in.; 168 (167 + 65 *bis*) leaves + covers between wooden boards, 7 (foll. 1—117), later 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.

*Character:* Grantha, small clear writing.

#### (1)

The *Campakāraṇyamāhātmya* of the *Sivapārvatīsaṃvāda* of the *Kṣetravaibhavaḥaṇḍa* of the *Bhaviṣyottara-Purāṇa*. Ff. 1—117.

It begins:—

kallyāṇyai namaḥ\* | hariḥ | om |  
 purā hi kailāsagirīndramaddhye  
 surāsurādyaiḥ abhivandite pare |  
 vicitravaiḍūryyamukhaiḥ suratnakaiḥ  
 suvarṇamuktāśrajadāmaśobhite ||  
 sanmaṇḍape devavaraiḥ samanvite[h]  
 saṃstūyamāne munidevanāyakaiḥ |  
 aṣṭādaśaiḥ vādyavaraiḥ abhiṣṭute  
 raṅgāmukhaiḥ nartanaśobhite mudā ||  
 nandīśaṇḍīśamukhaiḥ supārṣṣadaiḥ  
 saṃsevite cchatravitānaśobhite |  
 suratnapīṭhāśritaśaṃkarāṃke  
 sthitā g(ir)īśendrasutā mṛḍānī ||

sarvajñā svapatim vikṣyā smayamānamukhāmbujā ।  
 brahmādin ājñāpaituṃ svapateḥ vaibhavaṃ paraṃ ॥  
 samartthya vismayaṃ vaktuṃ gaṃgādharakathāmr̥tam ।  
 śivena prakāṭikartuṃ viśeṣeṇa sabhātale ॥  
 prañamya śaṃkaraṃ devī devānāṃ ca samalīkṣitaḥ ।  
 papraccha bhaktibhāvena śaṃkaraṃ nilalohitaṃ ॥  
 — — — — — (3½ śloka)

tvayoktāni purāṇyaddhā śaivakṣetrāṇi bhūtale ॥  
 bhaktimuktupradāny eva darśanāt namanād api ।  
 saptasāhasrasaṃkhyāni catuḥśatayutāni ca ॥  
 tatra pituḥ viśeṣeṇa sthānāni tava bhūtale ।  
 dvātriṃśatsaptaśatakasamkhyākāni mama prabho ॥  
 tatrāpi śatasamkhyākasthānāny uktāni me vibho ।  
 tatrāpy atyantadayitam dvātriṃśatsthānam uttamaṃ ॥  
 teṣu puṇyatamaṃ śreṣṭhaṃ pumartthānām nidarśakaṃ ।  
 kṣetram ekaṃ samastaghakṛtanaṃ śubhadan nṛṇām ॥  
 kalan kaluṣayuktānām sadyaḥ siddhikaraṃ śubhaṃ ।  
 sākṣātkailāśasadr̥śaṃ Campakāraṇyasamjñitaṃ ॥

It ends:—

itiritās te munayotibhaktyā  
 saṃpūjayāmāsur adinasatvāḥ ।  
 supuṇyade naimiśakānane śubhe  
 sūtaṃ suvastrābhāraṇaiś ca godhanaiḥ ॥

iti śrīmat-bhaviṣyottara-puraṇe (*śic*) kṣetravaibhava-khaṇḍe  
 campakāraṇyamāhātmye śivapārvatisaṃvāde kannyātīrttha-  
 dharmmarājatīrttha-indratīrtthamahimānuvarṇanaṃ nāma  
 catuḥcatvāriṃśodhyāyah ।

śrīyai namaḥ । śubhaṃ astu । karakṛtam aparādham  
 kṣantum arhanti santaḥ । śrīmatgīrikucāmbāyai namaḥ ।  
 hariḥ । om bhaviṣyatterapurāṇaṃ (*śic*) saṃpūrṇaṃ । śrīpār-  
 vatyai namaḥ । avighnaṃ astu । śūkṣigaṇeśāya namaḥ ।  
 śrīmattṛipurasundaryai namaḥ ।

The titles of the *adhyāyas* are as follows:—

- I (ends 4a) Anukramapikā.
- II (6b) Śūlatīrtthanirmāṇa ṛṣiṇām sārūpyadāna.
- III (8a) Nandīśvara-pūjananandikeśvara-kṛtamahotsava.
- IV (10b) Vināyaka-pūjākaraṇa.

- V (13a) Durgātapaścaryayā śivapratyakṣavarapradāna-saṃkalpakaraṇa.
- VI (15b) Girikanyāvaralābha pārvatyā rūpadvayanirūpaṇa arddhanārīśvarāvīrbhāvamūlalingabhūtanāgeśvara-vaibhavanirūpaṇa.
- VII (18a) Devibhyāṃ kṛta ādarśotsavanirūpaṇa.
- VIII (20b) Indrāgamana indrasya devyopatiṣṭhacandano-tsavavidhānanirūpaṇa.
- IX (23a) Indrasya devyā proktacandanotsavanirūpaṇa antarā itihāsanirūpaṇe śivadūtaiḥ yamadūtān prati śivabhaktisvarūpanirūpaṇārambhāṇa.
- X (25b) Śricandanotsavanirūpaṇe śrīmatgirikucāmbāyā surarājaṃ prati prokta itihāse śrīśaile jaladīpaḥprada-viprasya śivapādāravindaḥ prapti Candrasenarājñā nara-kānubhavanantaram campakāraṇye dvijatve durgan-dhāṃgatvaprapṛtimahimānuvarṇana.
- XI (29a) Devyopatiṣṭhamārgaṇa indreṇa kṛtacandana ut-savavidhānanirūpaṇa.
- XII (32a) Gautamapūjānimittakagautamāśramam prati indrāgamana Ahallyāsaṃgavidhānanirūpaṇa.
- XIII (35a) Gautamena indrasya svabhāryāyāḥ śāpānu-grahadāna badarīvane Gautamasya Vyāsopadeśanirūpaṇa.
- XIV (37a) Ahallyāśāpavimocana Gautamona nāgeśvara-pūjāmahimānuvarṇana.
- XV (40a) Rūpārṇarājyasya svepne śatruvijayakhaṭga-prāptibhūtanalapūjānirūpaṇa.
- XVI (42b) Gāgeśvara (*sic*) pūjāvaibhavana Nalasya naṣṭa-rājyaśrīya prāpti.
- XVII (45b) Nalapūjā Nalakṛtavaiśākhotsavavidhānanirūpaṇa.
- XVIII (48b) Pāṇḍavapūjāvidhāna nāganāthaprasādena Pāṇḍavānāṃ svarājyapṛpti.
- XIX (52a) Nāgeśvarasya Pāṇḍavapūjāmahimānuvarṇ(an)a.
- XX (55b) Brāhmagamana brahmaṇaḥ pūjā brahmaṇa kṛtakārttikotsavanirūpaṇa.
- XXI (58a) Masyagandhisamgamena bhrāntiyuktaparāśa-

- rasya naimiśāranyagamana tatrakyaṣṇin prati svapā-  
pānuvarṇanam śrutvā te tasya niṣkṛter ālocanakaraṇa.  
XXII (60 b) Parāśarapūjāmahimānuvarṇana.  
XXIII (63b) Nāgeśvararutyasya (*sic*) nāgāgamanopotghāta-  
saṃgatya aputradvijakathāyām dāmpatyoh vyasanapari-  
hāraka-Mārkaṇḍeyāgamana.  
XXIV (66b) Dvijaputranimittakataksakaśaṃkarasaṃvāda.  
XXV (69a) Takṣakasya vipraśāpāgamana.  
XXVI (71 b) Takṣakasya Kāśyapenoktaśivakṣetranirūpaṇa.  
XXVII (74b) Takṣakasya Kāśyapoktastaladvayamahi-  
mānuvarṇana bhagīrathapūjānirūpaṇa.  
XXVIII (77 a) Takṣakasya Kāśyapoktaśaivakṣetrasthāna-  
catuḥṣṭayamahimānuvarṇana.  
XXIX (79 b) Takṣakasya cāmpakāraṇyaṃ prati punarā-  
gamana.  
XXX (81 b) Nāgeśvarasya nāgādhipatyapṛāptyarttham  
Nāgeśvarasya anekaratnapūjākaraṇānantaraṃ Takṣa-  
kasya nāgādhipatyapṛāpti.  
XXXI (84a) Nāgendrapūjāmahimānuvarṇana nāendra-  
pūjavalīkapūjāmahimānuvarṇana.  
XXXII (87a) Cāmpakāraṇyaṃ prati sūryyāgamanasā-  
dhanibhūtacchāyasūryyakopakaraṇānuvarṇana.  
XXXIII (89 b) Sūryyamayakopaprasādavarṇānānirūpaṇa.  
XXXIV (91b) Sāvarādhipasya svarṇapāṇiḥprāpti.  
XXXV (94a) Vasiṣṭhapūjānimittakaviśvāmitrajasu(n)da-  
nimittakakalmāṣapādarājīna vacana.  
XXXVI (97a) Sūdarūparākṣasavadhā Vasiṣṭhena Kal-  
māṣapādarājīnaḥ śāpapradaṇanirūpaṇa.  
XXXVII (100 b) Brahmopadiṣṭamārgena cāmpakāraṇyaṃ  
prati Vasiṣṭhāgamanodyamanirūpaṇa.  
XXXVIII (102 b) Vasiṣṭhapūjānirūpaṇa.  
XXXIX (104 b) Śivadharmaphalanirūpaṇa.  
XL (107a) Śivadharmapuṇyanirūpaṇa.  
XLI (109b) Sūryyatīrtthamahimānuvar[ta]ṇana.  
XLII (112 a) Sūryyatīrtthamahimānuvarṇana.  
XLIII (114a) Sūryyapuṣkariṇivaiabhavanirūpaṇa.  
XLIV (117b) Kāṇyātīrttha - dharmarājatīrttha - indra-  
tīrtthamahimānuvarṇana.

The site is thus described (2a):—

kāveryyā dakṣiṇe tīre harinadyās taṭottare |  
 śrīmat-Maddhyārjunapateḥ nairṛtye puṇyadāyake ||  
 Karkāṭeśasya samsthānāt dakṣiṇe krośamātrake |  
 kannyātīrtthasya pūrve tu krośamātre supuṇyadam ||  
 kiñcitvāyavyabhāge tu Manojñeśasya vaiḥ prabho |  
 campakāraṇyasamjñam tu mahāpātakanāśanam ||

(2)

The *Campakāraṇyamāhātmya* of the *Aṃbarīṣanāradasam-  
 vāda* of the *Kṣetravaibhava-khaṇḍa* of the *Skanda-Purāṇa*.  
 Ff. 118—135.

It begins:—

bhūyaḥ praṇamya caturāṇaujātam agryam  
 muniśvaram śa(m)karatatvakovidam |  
 trilokasañcāriṇam avyayam sadā  
 papraccha rājā śivasatkathāmṛtam ||  
 Aṃbarīṣaḥ |  
 bhagavan yoginām śreṣṭhā kṣetratīrtthavicakṣaṇā |  
 nadīnadaviśeṣajñā mantrayantravidām varā ||  
 tvayoktāni mahābhāgā śaivakṣetravarāṇi ca |  
 teṣu sthānatrayam puṇyam bhūmau kailāśasammitam ||  
 vedāraṇyam śvetavanam campakāraṇyam eva ca |  
 teṣu śreṣṭhatamam proktam campakāraṇyam uttamam ||  
 ity uktam yat tvayā pūrvam saṃgrahena muniśvarā |  
 tad vadasva ca kā(r)tsnyena mamānugrahakāmyayā ||

It ends:—

yaḥ śraddhayā paṭhati pāvanapāvanāṁ ca  
 śrutvāpi tat darśanam ācared yaḥ |  
 samastapāpaiḥ sa vimucya tatksaṇāt  
 samastasaṃmangalam āpnuyān nrpa ||  
 iti skānde mahāpur[ur]āṇe kṣetravaibhava-khaṇḍe campa-  
 kāraṇyamāhātmye Aṃbarīṣanāradasamvāde sūryyatīrttha-  
 mahimānuvarṇanam nāmā pañcāśītitamoddhyaḥ |  
 śriyai namaḥ | śrīmatgirikucāmbāsametanāganāthāya  
 maṃgalam |  
 śrīmat-girikucāmbām tām girikannyām tathaiva ca ||



nāganātheśvaram vande praṇamāmi punaḥ punaḥ ||  
 sumeruśṛṅgamaddhyasthām sūkṣmarūpām sukhapradām ||  
 nāganātha[h]priyām bhavyā namāmi girikanṇyakām ||  
 karakṛtam aparādham kṣantum arhanti santaḥ ||  
 hariḥ | om śrīgurubhyo namaḥ | śubham astu | sampūr-  
 ṇam | hariḥ | om |

The *adhyāyas* end as follows:—

LXXX122a, LXXXII125b, LXXXIII128b, LXXXIV  
 (indreṇa kṛtamṛgasārotsavavidhinirūpaṇa) 131a, LXXXV  
 (sūryyatīrtthamahimānuvarṇana) 135b.

(3)

The *Nāganāthamāhātmya* of the *Tīrthakhaṇḍa* of the  
*Upaṛibhāga* of the *Brahmāṇḍa-Purāṇa* (foll. 136—154a)  
 in *adhyāyas* numbered LI—LVII ending as follows:—

LI 138a, LII 139b, LIII 142a, LIV (Piśācamocana)  
 145b, LV (Tīrthavaibhavanirūpaṇa) 149a, LVI 152b,  
 LVII (Pārvatyā tapaścaraṇa) 154a.

It begins:—

om | Sūtaṃ prati ṛṣayaḥ |  
 Sūta Sūta mahāprājñā sarvaśāstraviśaradā (*sic*) |  
 brūhi naḥ śradd(adh)ānānām paramārthaikasādhanaṃ ||  
 sarvapāpaprāśamaṇaṃ sarvopadravanāśanaṃ |  
 sarvasampatpradaṃ nṛṇām sarvarogavināśanaṃ ||  
 āyuskarāṃ balakaraṃ prajāvṛddhikaraṃ nṛṇām |  
 rājñām jayakaraṃ yuddhe parasenāpravāśanaṃ ||  
 saṃkṣepam aśrutaṃ pūrvaṃ naimiṣeṇa tapovane |  
 idāni śrotukāmānām muninām bhāvitātmanām ||  
 sūryyapuṣkariṇī nāma tīrtthaṃ paramapāvanaṃ |  
 yatra devī jagatdhātṛī tapas tepe suduṣkaraṃ ||  
 tapobalayutā nityaṃ tatra vāsam akārayat |  
 sūryyanāmākhyapadminyām taṭe ye nivasanti ca ||  
 ye ye kṛtārthitāṃ yātāḥ tān atra vasato mune vada no  
 mune |

It ends:—

etat salaṃ (read satāṃ?) paramapāvanaṃ advitiyaṃ pu-  
 nyamunindair adhivāsitaṃ ca |

paśyanti ye brahmapuriśam ādyam dhanyā bhavanti  
manujāḥ khalu bhāgyavantaḥ ॥

iti śrī-brahmāṇḍapurāṇe uparibhāge nāganāthamāhātmye pārvatyā(s) tapaścaraṇaṁ nāma saptapañcāsodhyāyaḥ | śriyai namaḥ | iti brahmāṇḍapurāṇe nāganāthamāhātmyam samāptaḥ | sampūrṇam | hariḥ | om | śubham astu | śriyai namaḥ |

(4)

The *Campakāraṇyamāhātmya* of the *Ekādaśarudrasaṁhitā* of the *Śiva-Purāṇa*. Ff. 154a—167b.

In spite of the difference of title this work is a continuation of the preceding as regards the numbering of the *adhyāyas*, which end as follows:—

LVIII 156a, LIX (Sūryatīrthavaibhava) 159a, LX 160b, LXI 162a, LXII (Candravarmacarita) 164b, LXIII 166b, LXIV 167b.

The work begins:—

Śaunakovāca (*sic*) |

Sūta paurāṇika[h] śreṣṭha sarvalokaprapūjitā (read °ta) |  
campakāraṇyamāhātmyam bhavatā kathitaṁ purā ॥

idāṁ sūryakūṇḍasya māhātmyam saṁgrahāt śrūtaṁ |  
tasya tīrthasya māhātmyam saṁgrahāt ॥

vistarāt śrotum adyaiva vāñchā me varttate nūnam |

\* \* \* \* \* kṛpā yady asti ced vadā ॥

It ends:—

vṛjinavilayahetum yaḥ śruṇōtiha nityam |

sa bhavati paripūrṇaḥ sarvakāmaiḥ mṛḍasya

padam akhilaśūredyam yogivaryyābhigamyam ॥

iti śaivapurāṇe ekādaśarudrasaṁhitāyām campakāraṇyamāhātmye catuṣṣaṣṭitamodhyāyaḥ | śriyai namaḥ | campakāraṇyamāhātmyam sampūrṇam | hariḥ om | śrīmatgirikucāmbāsameta nāganāthamaṅgaḥ | hariḥ | om | karakṛtam &c. | śrīgurubhyo namaḥ | gobrahmaṇebhyah śubham bhavatu | hariḥ om |

On the front cover of this MS. we read (inside) ‘Tirunākeśvara’ (Tamil for Śrīnāgeśvara) and (outside), ‘Tepiska’

‘Tirunākeśvara’ ‘Purāṇam’ (167) and the number 10 in Telugu and European figures, and a sign probably indicating the same number appears on all the leaves.

## 198.

SANSK. NO. 14.

*Size:*  $15\frac{1}{2} \times 1\frac{1}{4}$  in.; 172 leaves (169—170 blank) and wooden covers, 6 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.

*Character:* Telugu, fairly well written, but often difficult to read and showing many corrections. The leaves are numbered as far as 130, though even here with troublesome erasures and corrections. As far as fol. 56 the writing is in three columns: at that point commences a rather larger hand, traversing the full width of the leaves.

The *Madhyamabhāga* of the *Hemakūṭakhaṇḍa* of the *Bhāradvājaśaṁhitā* of the *Ādimahā-Purāṇa*.

For another MS. of this work see Ind. Off. No. 3698, pp. 1387b sqq., with which the text seems to agree closely. Thus in the opening verses śl. 4 reads *śṛṇvaṁtu*, and after *sudhūṇiṣyaṁ* śl. 5 we have a mark showing that there has been a correction. The colophons also are generally in nearly literal agreement, and their disagreements (e. g. in XXXI) sometimes point in the same direction.

There are, however, considerable divergences. The *Hariścandropākhyāna* is inserted at a different point in the two MSS., while each offers certain chapters not found in the other, according to the following scheme:—

As. Soc. MS.		Ind. Off. MS.
adhy. 1—18	=	adhy. 1—18
19—35	=	36—52
40—47	=	20—27
36—39	=	?
?	=	28—35.

The present MS., however, breaks off in the middle of adhy. 47.

The existence of this MS. confirms Dr. Eggeling's suggestion of a Telugu source for the Ind. Off. Nāgarī copy, and his conjecture of *hṛdayastheyān* (for \**steyān*) in *adhy.* 9. 22 is also confirmed.

The following statement gives the numbers of the pages on which the *adhyāyas* end and the names of those not given in Dr. Eggeling's list:—

I 3b, II 6b, III 9a, IV 12a, V 17a, VI 19a, VII 20b, VIII 22b, IX 25a, X 26b, XI 28b, XII 29b, XIII 33a, XIV 34a, XV 36b, XVI 38a, XVII 40a, XVIII 42a, XIX 44a, XX 47a, XXI 53b, XXII 57b, XXIII 61b, XXIV 66a, XXV 70a, XXVI 75a, XXVII 80a, XXVIII 86b, XXIX 91b, XXX 96a, XXXI 102a, XXXII 107a, XXXIII 112b, XXXIV 115a, XXXV 118a, XXXVI (*Kapilāśramādirvyāghraputa*(sic)*tīrthaparyantatīrthāni kathanam*) 123 b, XXXVII (*Devaghātamaṃrara* (sic) *kathana*) 127 a, XXXVIII (*Surasāsaṃgamajālapādatīrthakathana*) 130a, XXXIX (*Mannukhatīrthotpatīkathana* (sic) 134 a, XL 139 b, XLI 143 a, XLII 149 b, XLIII 154 b, XLIV 159 b, XLV 162 a, XLVI 167 b, XLVII (imperfect) 168b.

The names of the chapters in the Hariścandropākhyāna are

- XIX *Vasiṣṭ*(sic)*arīścāmitrasaṃvāda*.
- XX *Mṛgayā*.
- XXI *Vaśiṣṭhadharmopadeśa*.
- XXII *Māyāvarūhaprabhūva*.
- XXIII *Hariścandraśaṣṭadarśana-roṣāvīrbhāva*.
- XXIV *Caṇḍālukanyakūdarśana*.
- XXV *Kāśikena rājāpraharaṇa*.
- XXVI *Rājānnirgamana*.
- XXVII *Māyāvahnīśṛṣṭi*.
- XXVIII *Hariścandraṇa Caṇḍravatīvikraya*.
- XXIX *Vīrabūhudarśana*.
- XXX *Hariścandraṇa śmaśānekṣaṇa*.
- XXXI *Caṇḍravatīyā viśadaṣṭalohitāśvasaṃdarśana*.

XXXII *Hariścāndreṇa Cāṇdravatīvadhā.*

XXXIII *Hariścāṇdravaraprasādana.*

The concluding lines of the MS. read thus:—*tataḥ param tanubhṛta sidhido braṇhmanirbharah | mahato mālyava- cchṛṅgās te patamty ūḍhaśikarah. mu* (= 20—21 of the Ind. Off. MS. adhy. XXVII).

For *Ṣaṇmukha* (see Ind. Off. adhy. 9) this MS. seems always to read *Manmukha*, which is perhaps due to the likeness of the akṣaras *ma* and *ṣa* in the Telugu character.

On the last two leaves we read ‘śrī Virūpākṣa śrī’ (*bis*) ‘śrī Rāmāya namaḥ’ ‘śrī (3) śakadāḍaya namaḥ’ and a few other scrawls. At the commencement of adhy. XXXIX, after a blank half leaf, there is a fresh beginning with the words ‘śrī Virūpākṣāya namaḥ’.

## 199.

SANSK. NO. 15.

*Size:*  $17\frac{3}{4} \times 2$  in.; 10 leaves, 9 lines to a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.

*Character:* Grantha, not inked over.

The *Kadambapurīmāhātmya* of the *Brahmanāradasaṃ- vāda* of the *Pūrvakhaṇḍa* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

śuklāmbaradharam viṣṇuṃ śaśivarṇaṃ caturbhujam |  
prasannavadanaṃ dhyāyet sarvavighnopaśāntaye ||  
naimiṣe puṇyanilaye ṛṣayaḥ satraṃ āsate |

Asito — — — — —

ete cānye ca bahavo naimiśaraṇyavāsinaḥ ||  
jāmitāṇdoṣāśāntyartthaṃ satkathāśravaṇotsukāḥ |  
Sūtaṃ pauraṇikam śreṣṭhaṃ idaṃ vacanam abravīt ||  
ṛṣayaḥ |

Sūta vidvān (read °dvan) mahāprājña[s] sarvaśāstraviśārada-  
tvatta śrūtāṇy anekāni kṣetrāṇi vividhāni ca ||  
nadyaś ca vividhās sarvā tīrtthāni ca vanāni ca |  
idāni śrotum icchamo nīpakṣetrasya vaibhavam ||

It ends:—

idaṃ purāṇaṃ jagatāṃ yaśaskaraṃ  
suraiś ca sendrair api nityacintitaṃ ।  
āyuṣyaṃ ārogyakaraṃ yaśasyaṃ  
sadā sujalpaṃ paramātmayogibhiḥ ॥  
iti brahmāṇḍapurāṇe brahmanāradasaṃvāde śrī-kadamba-  
purimāhātmye ṣaṣṭhoddhyāyaḥ । hariḥ om । śubhaṃ astu ।  
śrimate śrinivāsamahādeśikāya namaḥ ।

Summary of the *adhyāyas*:

I (ends 2 a): Kāverī, being adjudged inferior in her rivalry with Gaṅgā, performs tapas in Sutala. Brahman appearing informs her that superiority to Gaṅgā can be obtained from Viṣṇu alone. Nārada directs her to the Nīpakṣetra.

II (ends 2 b, °*puruṣottamamāhātmye dvitīyoddhyāyaḥ*): Description of the Kṣetra:—

śrīraṃgasya vimānasya kiṃcid iśānya uttare ।  
śamivānamahākṣetrapūrve vai krośamātrake ॥  
śrī-kadambavanam nāma prasiddham lavanatraye ।  
pūrvvaṃ Daśaratho rājā yāgam ārabhya satkṛtaḥ ॥  
kāveryyā uttare tīre colabhūmau tu suvrate ।  
śrī-kadambapurīkṣetraṃ munināṃ sthānam uttamaṃ ॥ &c.

The Kadambavana is *aṣṭāvīṃśatināmaka*. There dwells Puruṣottama and in front of him an arrow's reach is the tīrtha called after Prahlāda and also the Nīpakṣetra, where dwells Mārkaṇḍeya.

III (ends 4 a, °*puravaiḥbhavakathanam tejasādhikyapṛāpti-katha(na)m nāma*): Long stotra by Kāverī, to whom Viṣṇu promises a boon. K. asks for superiority to Gaṅgā in tejas, that V. should dwell near her, and that all creatures living in the neighbourhood may be sure of mokṣa. V. creates a temple on the spot.

4 a, l. 7: — tadāprabhṛti tatkṣetraṃ ādimāpuram ity abhūt.

IV (ends 6 a, °*satkīrttivarddhanasārūpyapṛāpti*):

Mārkaṇḍeya at the advice of Brahman visits Kadambapura by the Kadambasaras (= Nīpapurī). At



his advice a Cola king Satkīrttivardhana by worshipping Viṣṇu obtains a son. He afterwards builds a temple and gains mokṣa.

V (ends 7 b): The Nīpapuṣkarīṇīrtha and the Brahmatīrtha.

VI (ends 10 a): The Prahlādatīrtha and the Nīpatīrtha.

The Ādimāpura of 4a, l. 7 is again mentioned 8 b, l. 2:—  
krīte yuge nīpakṣetram tretāyām ādimāpuraṃ.

On the outside of the last leaf in European hand 'Kadambapuri Māhātmya of the Brahmāṇḍa Purāṇa'.

## 200.

SANSK. No. 16.

*Size:*  $16\frac{1}{2} \times 1\frac{1}{2}$  in., 22 leaves + 2 blank covers between boards, 6 lines to a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha, clear and well written.

The same work as the preceding, from which it is copied, as is proved by its displaying the same numerous small gaps, and in one or two slight points (e. g. 6a, l. 4 = 3a, l. 2, 9a, l. 6 = 4a, l. 8) making corrections. In this MS. the chapters end foll. 3a, 5b, 9b, 13b, 16b, 22a.

On the outside of the last leaf in European hand 'D Kadambapuri Māhātmya', and of the first a statement of the contents in Tamil, and the numbers 22.

## 201.

SANSK. No. 17.

*Size:*  $14\frac{3}{4} \times 1\frac{1}{4}$  in., 35 leaves + 1 blank + covers, 6 lines (nearly always) on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha, fairly correct.

The *Kapisthala-māhātmya* of the *Brahmanāradasaṃvāda* of the *Kṣetragolakavistūra* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

śuklāmbaradharaṃ viṣṇuṃ śaśivarnaṃ caturbhujaṃ |  
 prasannavadanan dhyāyet sarvaviḡhnopaśāntaye ||  
 śrī-Nāradaḥ |  
 pitāmaha namas testu prasīda karuṇānidhe |  
 sarvajña sarvalokeśa sarvakṣetrajña mantravit ||  
 vimānatarasārajña tīrtthasārajña puṇyavit |  
 girīnāṃ ca nadīnāṃ ca vanānāṃ vaibhavaṃ purā ||  
 śrutan tvatto mahābhāga aṣṭottaraśatasthalaṃ |  
 teṣu kṣetreṣu sarveṣu śrutam ekaṃ śubhasthalaṃ ||  
 sārasāraṃ mahākṣetraṃ kāveryyāś cottare taṭe |  
 kapisthalaṃ nṛṇāṃ sarvasiddhidam pāvanaṃ paraṃ ||

It ends:—

puṇyaṃ caritraṃ jagadekapāvanaṃ  
 bhaktipradaṃ sarvasukhāvahaṃ ca |  
 paṭhec śruṇotiha kapisthaleśvaraṃ  
 prāpnoti dr̥ṣṭvā puruṣārthabhāk bhavet ||  
 iti &c.

hariḥ om | śrīgurubhyo namaḥ | śrimate gajendra-  
 varadaparabrahmaṇe namaḥ | śrimate hayagrīvāya namaḥ |  
 gajendrār̥ttivināśaparabrahmaṇe namaḥ | ā | grantham  
 7, 100.

Summary of the *adhyāyas*:—

I (ends 4 b); II (ends 8 a); III (ends 11 b, *Indradyumna-gajendraprāpti*); IV (ends 15 a, *Gajendrār̥ttiharāṇa*); V (ends 16 b). These five *adhyāyas* relate the foundation of Kapisthala by Rāma's apes, and the fight between an elephant and a crocodile as told in the Gajendramokṣaṇa (Aufrecht-Oxford, p. 5 a, Ind. Off., p. 1159 a b and often printed in the Pāñcaratna). According to the present MS. the nakra is a Gandharva cursed by his teacher Devala, and the elephant the Pāṇḍyan king Indradyumna, who had incurred the anger of Agastya. The elephant is saved by Viṣṇu, at whose instance Brahman founds the Gajendramokṣaṇa or Gajār̥ttiharāṇa tirtha. There Viṣṇu shows himself yearly in the month Vaiśākha.

VI (ends 18b): Brahman visits Viṣṇu at Kapisthala and founds a festival.

VII (ends 22b, *Gajendramokṣatīrtthavaibhava*).

VIII (ends 26b, *Gajendramokṣatīrtthaparīkṣaṇa*) gives an account of a visit by Indra and Śaci.

IX (ends 29b, *Tīrtthavaibhavanirūpaṇa*); X (ends 31a).

XI (ends 33b, *Tīrtthavaibhavanirūpaṇa*), and XII (ends 35b, *Sarvakṣetraprabhāvaṣṭhalaśrutinirūpaṇa*) give the history of various other tīrthas at Kapisthala, the Brahmatīrtha, Indrapuṣkariṇī, Yamatīrtha (IX), the Vyāsatīrtha, Lakṣmitīrtha (X), the Bilvatīrtha, Pāpavināsatīrtha with the story of Cyavana and Sukanyā, Agastyatīrtha (XI), the Viśvāmitratīrtha, Daśatīrtha. This last perhaps means all the ten preceding, taken together: cf. fol. 2a, ll. 4—6 (XII). In all cases are recorded the names of the tīrthapāla, the devatā, the bodhi-tree, and the exact location.

The most important feature of Pāpavināśa appears to have been a temple called Pañcaśrṅga (18a, l. 2., 26b, l. 2). Viṣṇu is attended by Śrī under the title Śrī-Bhūmi.

The site is thus defined, 1b, l. 5sq. :—

kāverīsaritas tīre hy uttare dakṣiṇe tathā |  
paścime caiva pūrvābdher yojanānāṃ catuṣṭaye ||  
śrīraṅgāt pūrvabhāge tu yojanānāṃ catuṣṭaye ||

The covers give in Tamil the words kumpakoṇam svapāvukku merakke kapistalappuṇāṇam yeḍu 315 and the numbers 8 (Tamil) and 5 (European), also the title 'Brahmaṇḍapurāṇam' in European writing.

## 202.

SANSK. No. 18.

Size: 10 × 1½ in., 15 leaves + 1 cover, 7 lines on a page.

Material: Palm leaves.

Date: Probably 18<sup>th</sup> cent.

Character: Grantha.

The *Kāyārohaṇamāhātmya*.

It begins:—

Śaunakādya mahātmāna ṛṣayo brahmavādinah |  
naimiśākhye mahāraṇye tapas tepur mumukṣavaḥ ||  
ekadā te m(ah)ātmānaḥ samājañ cakrur uttamam |  
dharmārthakāmamokṣāṇām upāyam jñātum icchavaḥ ||  
ṣaḍviṃśatisahasrāṇām munayas te mahaujasah |  
teṣāṃ śiṣyapraśiṣyāṇām sa(m)khyā vaktun na śakyate ||  
kāni kṣetrāṇi puṇyāni kāni tīrthāni bhūtale |  
katham vā prāpyate muktir brhan (read nṛṇān?) tāpārtta-  
cetasām ||

ity evaṃ praṣṭum ātmānam udyatān prekṣya Śaṃkarah  
(read Śaunakah) ||

Śaunakah |

āste siddhāśrame puṇye Sūta(h) paurāṇikottamaḥ ||  
yajān makhair bahuvīdhai(r) viśvarūpaṃ jagadgurum ||  
sa eva sakalam vetti Vyāsaśiṣyo mahāmuniḥ ||  
tasmāt tam evaṃ prchāma ity ūce Śaunako muniḥ ||  
atha te munayo jagmuḥ puṇyam siddhāśramam vanam ||  
ikṣantas tam avabhr̥than tatra tasthur makhālaye ||  
addhvarāvabhr̥thasānām munim paurāṇikottamam ||  
paprachchus te sukhāsinam naimiśāraṇyavāsinam ||  
ṛṣayah |

kāni &c. &c.

katham śive manuṣyāṇam (sic) bhaktir avyabhicāriṇī ||  
vada sarvamuniśreṣṭha sarvam etad asaṃśayaḥ |

Sūtah |

śṛṇuuddhvam ṛṣayas sarve sandiṣṭo vo vadāmy aham ||  
gītaṃ Sanatkumārāya kumāreṇa mahātmanā |  
kāyārohaṇanāthasya mātmyam paramātbhutam ||

It ends:—

etat kṣetrasya mātmyam |  
ye śṛṇvanti paṭhanti ca |  
vaktāraṃ pūjayanti ye |  
teṣāṃ manoratham svayam |  
dadyāt kāyādhirohaṇam |

bhūṣaṇair vividhai(r) vastrai(s) tām̐būlai(r) dhanaddhānya-  
vaktāraṃ pūjayitvā tu śivasāyujyam āpnuyāt ॥ [kaiḥ  
hariḥ | om |

Summary:—

I (4b, *Ādipurāṇe Liṅgotpatti*) relates the origin of the  
liṅga near to Śivākhyarājadhānī. The site is thus  
described (3a, ll. 6—7):—

pūrvāmbodhitate ramye puṇḍarīkapurasya ca |  
yojanatrayasimānte kāveryyāś caiva dakṣiṇe ॥

II The Kāyārohaṇa. On the banks of the Yamunā was  
a village called Vedapurī, where dwelt a sage of the  
Gārgyas, named Kardama. His son Puṇḍarīka, wishing  
to obtain *sāyujya*, worships Mahādeva for 2000 years  
at Benares, but without success. At the advice of a  
certain Vāmadeva he proceeds to Kāñcī, and sets up  
(6b, l. 7) a Kāyārohaṇa liṅga. After 62,000 years a  
heavenly voice informs him that, that place being a  
*bhogādhiḥkya sthāna*, he would find a difficulty in there  
obtaining *sāyujya sārḍhadehena*. He must depart to  
a *bhogamokṣasama sthāna*. Proceeding to Kumbhakoṇa  
at a time when Jupiter was in Leo, he sets up a  
Kāyārohaṇa at a tirtha named from Śiva (7a, l. 6). After  
80,000 years he is advised by a Ṛṣi Kaṇva to visit  
Kṣetrarājapura on the shore of the eastern ocean  
between *Puṇḍarīkapura* and *Vedāraṇya*, a yojana from  
*Kamalāsannidhāna* (? P.N.) on the east. There he is  
to bathe *vṛddhakāverisaṃgame*. Puṇḍarīka goes there,  
and beholds Parameśvara with Ambikā. On the west  
of the liṅga, which is west of the Śarvatīrtha, he  
establishes an *āśrama* and a Kāyārohaṇa liṅga. Śiva  
appearing grants him *sāyujya* and promises to Kaṇva  
that *bhakti* shall always be *acañcalā* at the place.

(Here perhaps a chapter ends, 9b, l. 7.)

After a long interval Kaṇva obtains *saśarīreṇa sāyujya*.

(? a chapter ends 11a, l. 6.)

Story of the Vindhya and Agastya, who visits Kāyārohaṇa  
and sets up a liṅga in the *āgneyadigbhāga* (Agastyaliṅga  
13a, l. 2).

Story of Nāgarāja. Śeṣa, desiring offspring, visits Kā-yārohaṇa with his wife and sets up a liṅga W. of the Śarvatīrtha. His wife bears a daughter, who is ultimately bestowed upon a king *Śālīśuka*, of the Sūryavamśa, who comes to Pannagendrapura (Ahīndrapura). Śeṣa, having placed his mantrin on the throne, gives his mind to tapas and obtains *sāyujya* (14a, l. 4).

Praise of the tirtha.

On one cover we find the figure 7 (European) and on the other an illegible scrawl in Tamil.

### 203.

WHISH No. 187 B.

*Size:* 18 × 1½ in., 38 leaves + 1 blank + cover, 5 (sometimes 4) lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.

*Character:* Grantha, somewhat cramped, but legible.

The *Kumbhakoṇamāhātmya* of the *Kṣetravaibhavakhaṇḍa* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa*. The colophon to adhy. XI has *Pālāsavanamāhātmya* in place of *Uttarabhāga*.

It begins:—

purā kadācid ājagmuḥ puṇyāranyopaśobhitam |  
naimiśan nimiśikṣetram ṛṣayo gautamītaṭe ||  
vidhātukāmā vidhivat satraṁ dvādaśavārṣikam |  
hutāśanasamākārāḥ prātarastuhutāśanāḥ (*sic*) ||  
Kapilāḥ Pulaho — — — — — (12 ślokas)

(2a, l. 2.) Sūtam abhyāgatam vikṣya tejasā sūryyasannibham |  
tasmai brahmāśanan datvā tam ūcus tatra tenaghāḥ ||  
Sūta prasīda sumate sutarām sujāta  
s(v)arvāhiṇijalajasaurabhasodarībhiḥ |  
vākbbhir viriñca vanitākaruṇājharībhis  
tvan no drutaṁ vṛjīnatāpam apākuruṣva ||

(2b, l. 3.) purā prasamgena purāṇaratne  
brahmāṇḍanāmni (*sic*) prakṛtikṛtaṁ yat |



kiñcit tad ācakṣva vivieya kāmam  
śrī-Kumbhakoṇasthalavaibhavan naḥ ॥

It ends:—

ādikumbheśamāhātmyam prektam (read proktam) eva divi-  
jottamāḥ ॥

anyad atraiva yuṣmākaṁ tatra sarvahitāya ca ॥

iti brahmāṇḍapurāṇe kṣetravaibhavakhaṇḍe kumbha-  
koṇamāhātmye kṣetravaibhavan nāma dvādaśoddhyāyaḥ ।  
Sūtaḥ ।

Summary of the *adhyāyas*:—

- I (ends 6a): Sūta begins with the praises of Kumbha-  
ghoṇa on the Kāverī and the Kāśyapākhyatīrtha  
(3b, l. 3 and 4b, l. 2). Kāśyapa practising tapas there,  
Śiva promised that the tīrtha should bear K.'s name  
and that his (Ś.'s) image should be there.
- II (ends 9b): The Hemapuṣkariṇītīrtha and Madhyā-  
rjunapura (6b l. 2.). The Ādikumbheśvaraliṅga and  
the Hemābjatīrtha (7a, l. 4 = Hemapuṣkariṇī 7b, l. 1).  
Account of the foundation of the tīrtha. The Kumbha  
and Śiva. Māndhātṛ worships at the spot.
- III (ends 12b): The Hemapuṣkariṇīcakratīrtha and—to  
the north—the Svāyambhuvatīrtha (12a, l. 3.). A vimāna  
Vaiṣṇava mentioned 12a, l. 4.: Lakṣmī-Bhūmi 12a, l. 5.
- IV (ends 14b, *Bṛhaspatīsvargaprāptikathana*): The Some-  
śvaratīrtha and the Hemākarasaras. Story of Bṛhaspati.
- V (ends 17a): The Pātālajaliṅga at the Aśvatthatīrtha.
- VI (ends 21b): Story of the Umābhāga.
- VII (ends 23b, *Mahāmāghatīrthavaibhava*): The Pāpā-  
panodanasaras, where Śiva was present as Kāyāro-  
haṇanātha.
- VIII (ends 25b, *Bhāskara[s]tapassiddhikathana*): The  
Bhāskarakeśetra.
- IX (ends 30b, *Brahmahattistrīhattimocana*): Account of  
the Kāśyapatīrtha, presided over by Umāsaḥāya. Story  
of king Satyakīrtti of Candrapura in Mālwa, slain by  
a jealous wife.
- X (ends 33a, *Bilvāraṇ(ya)māhātmye Gautamagoḥattivi-  
mocana*): Story of the Gautamasaras, where was a

liṅga of Śiva. Cidambara mentioned 31a, l. 5.; Māyū-rasthāna 32a, l. 2.

XI (ends 35a, *Subāhv[o Marudvaty]āś ca carita*): Story of Subāhu and his wife Marudvatī.

XII (ends 38a, *Kṣetravaibhava*): Recapitulation and praise of Kumbhaghōṇa.

The Colophons usually spell Kumbhaghōṇa (sic). The final colophon was apparently intended to be followed by a fresh *adhyāya*, as Sūta's name is repeated: see also No. 204.

The label reads in Tamil yinta stalappurāṇam ku(mpa)-koṇam sivanakovi\*\*yeḍu 312, with the numbers 2 (Tamil) and 7 (European), and the title Brahmāṇḍapurāṇam (European).

For another MS. of a *Kumbhakoṇamāhātmya* professing also to belong to the Brahmāṇḍa-Purāṇa, see Burnell, Tanjore, p. 190 a.

## 204.

SANSK. NO. 19.

*Size*:  $17\frac{1}{2} \times 1\frac{1}{2}$  (—) in., 26 leaves, 8—9 (more frequently 8) lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> cent.

*Character*: Grantha, clearer than in 203.

The *Kumbhakoṇamāhātmya*.

It begins as in No. 203, but at the end adds, after *Sūtaḥ*, the commencement of a new *adhyāya*:

kumbhaghōṇasthale nāma sthānam asti mahattaram |

kāyārohaṇavikhyātam sarva —

confirming the suspicion that a portion of the *Māhātmya* is lost.

The *adhyāyas* end as follows:—

I 3a, II 5a, III 7b, IV 9a: *Bṛhaspatisvargaprāpti-kathana*, V 11a, VI 14b, VII 16a: *Mahāmāghatīrttha-vaibhava*, VIII 17b: *Bhāskara[s]tapassiddhikathana*, IX 21b: *Brahmahattistrihattimocana*, X 23b: *Bilvāranyamāhātmye* — — *Gautamagohattivimocana*, XI 25a: *Subāhvoś carita* (as No. 203), XII 26b: *Kṣetravaibhava*.

The MS. is slightly more correct than No. 203, which, if

not copied from this, is derived at any rate from a not remote common original, as is proved by the colophons and especially by the common error in the colophon of IV.

The outer cover, shared with No. 195, shows various numbers (11, 26, 19, 11, 48, 11) in Grantha, Telugu, and European characters, likewise in various characters, 'Harkness examed lees 20' (?), *Kuṁbhaghōṇa-Māhātmya*, *Kodaṇa*, *Kuṁbhovaraṁ Purāṇam*, *Virūṭapuram*, and another illegible superscription. An attached label reads (in Tamil character) *Kumpakonakṣetra-Māhātmyaṁ Pāratavirūṭapavanil koṇsam*.

## 205.

SANSK. No. 20.

*Size:*  $14\frac{5}{8} \times 1\frac{1}{8}$  in., 38 leaves + 2 between wooden boards, 6—8 lines to a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup>, possibly 19<sup>th</sup>, cent.

*Character:* Grantha, clearly written. The MS. shows numerous small gaps and ends abruptly.

The *Pāpavināśamāhātmya* of the *Brahmāṇḍa-Purāṇa*. It begins:—

namāmi śrīpatiṁ viṣṇuṁ saccidānandam advayaṁ |

svamāyāsaktisaṁkṣiptaprapaṇcaṁ śeṣaśāyinaṁ ||

Nāradauvāca (*sic*) |

śrīmadaṣṭākṣarākhyasya mantrasya vada Śaṁkara |

keṣu kṣetreṣu siddhiḥ syād iti kārṇyato mama ||

Śaṁkara uvāca |

samyak prṣṭaṁ mahāprājña sarvalokahitāvalaṁ |

aṣṭākṣaramahāma(n)trasiddhikṣetrāṇi me śrīṇu ||

satyakṣetraṁ harikṣetraṁ — — — — — (4 ślokaḥ).

pāpanāśaṁ mahākṣetraṁ sarvakṣetrottamottamaṁ |

etāni siddhikṣetrāṇi vadanti munipuṁgavāḥ ||

aṣṭākṣarasya mantrasya catuṣtriṁśan mahāmune |

eteṣu puṇyakṣetreṣu kurvatāṁ sumahat tapaḥ ||

kālēna bhūyasū siddhiḥ pāpanāśasthalaṁ vinā |

pāpanāśe tapassiddhir acirād eva jāyate ||

It ends:—

teṣāṃ bhuktiṅ ca muktiṅ ca dehi keśava nāyaka[h] ॥  
 ayam eva hi me kāmo nānyosti madhusūdana ।  
 tva dādayam (for tvadodayam?) me syāt kāmo (vai)kuṇṭha-  
 īśvaraḥ । [nāyaka ॥  
 evaṃ saṃprārthito lakṣmyā keśavaḥ kamalāpatih ।  
 tathāstv iti jagādaināṃ pa.

Summary of the *adhyāyas*:—

- I (ends 5 b, *Mādhavarākṣasatvamokṣaṇa*): Story of the Brahmarākṣasa and the Brāhmaṇa Dāl̥bhya.
- II (ends 10 b, *Śarabhāmadayasurava(dh)o*): Story of the Brāhmaṇa Kuṇḍina, who with his wife Guṇādhyā is cast into the sea by an asura Simhānana at the command of the asura king Śarabha, but is saved by Garuḍa and ultimately reaches Pāpanāśa, where he meets Parāśara. Viṣṇu destroys the asuras.
- III (ends 12 a, *Kuṇḍinatapaścaraṇa*).
- IV (ends 14 b, *Kuṇḍinamokṣakathana*): K. praises Viṣṇu, who instructs him to settle one Yojana from Śrīraṅga on the N. bank of the Kāverī (13 b), where he begets a son named Pāpanāśeśvara, and then proceeds to Pāpanāśa, where he obtains mukti. The mukti-securing stotra is given.
- V (ends 18 b, *Sudarśanamuktikathana*): Temptation of Sudarśana by a nymph; he resists her and obtains mukti (marudvṛdhā = 'river' 15 a, l. 4, 19 b, l. 2).
- VI (ends 21 b, *Subodhacarita*): Story of Subodha and the Rākṣasa Caṇḍakopa.
- VII (ends 25 a, *Prahlādamokṣapada*): At the suggestion of Sanatkumāra Prahlāda obtains mukti from Viṣṇu.
- VIII (ends 28 a, *Pratāpavīracarita*): Story of the Cola king Pratāpavīra, son of Pratāpavīra, who constructs many dykes (kulyā) in order to irrigate the land on both sides of the Kāverī. On a certain occasion the river disappears in a dakṣiṇāvartta-shaped gartta at a place called Śvetavighneśvaraśivasthāna. A famine ensues and for three years P. endeavours in vain to fill the gartta. He then appeals to a Brāhmaṇa Eraṇḍa,

dwelling at the foot of an Eraṇḍa tree, who says that it will not be filled until a muni equal to himself or a king equal to P. leaps in. That honour falls to the sage, who, when P. is about to follow him out of remorse for a Brāhmaṇa's death, reappears and directs him to visit Pāpanāśa and set up fallen līngas &c. This he does and obtains union with Viṣṇu.

The lines describing the kulyās are as follows:—

Pratāpaviraṇṇpatiś Colendro munipuṃgavaḥ |  
Colakṣetreṣv oṣadhīnām \* \* vṛddhyarttham ekadā ||  
grāmāṇān nagarāṇāṃ ca kāveryyubhayakūlataḥ |  
sukulyāḥ khānayāmāsa sasyavṛddhyarttham ādarāt ||  
tiradvaye ca kāveryyām ye vasanti śivālayāḥ |  
ye ca viṣṇvālayās santi tān apālayata prabhuḥ ||  
tat-tad-devālayasthānā (*sic*) devānām api dattavān |  
bahukṣetrāṇi vittāni bhaktiśraddhāpurassaram ||

— — — — —  
kulyānām abhirakṣārttham sa Pratāpaviraṇṇ mune |  
śilābhir iṣṭikābhiś ca mukhadvāram akalpayat ||  
kāverimūlakulyānām sudhālepanapūrvakam |  
evam sambandhitaś Coladeśo bhūpatinā mune ||  
(25b, l. 6 sqq.)

IX (ends 32 b, *Puṇḍarikasarastīrthavaibhava-kathana*): Story of the devas and the asura Caṇḍavega whom with his army Viṣṇu destroys at Pāpanāśa. Praise of the Puṇḍarika-saras, named after a sage Puṇḍarika (31a, l. 7).

X (ends 36a, *Puṇḍarikamunikathana*): Digging of the saras by Puṇḍarika at the advice of Dālbhya. P. obtains mukti.

XI (unfinished): Lakṣmī performs tapas and asks to be allowed to dwell with the good instead of with the bad, who on her travels round the world have hitherto been her hosts. Viṣṇu consents.

The situation of the tīrtha is thus defined (1b, l. 6sq.):—  
kumbhaghṇasya nairṭyām (*sic*) niśi (read diśi) caivārdhaya-  
kāveryyā dakṣiṇe tire pāpa(nāśa)sthalam hareḥ || [jane |  
muktidaṃ varttate puṃsām vasatām bhuktidaṃ tathā |

On the two spare leaves at the beginning we read 'hariḥ | om |' 'pāpavināśamāhātmyam' 'śriyai namaḥ | grantha 880' in Grantha character with 'yeḍu 318' in Tamil, and 2 in Telugu and European character: finally the title again pencilled in European letters, and on an attached label in Grantha.

206.

SANSK. No. 21.

*Size:*  $16\frac{1}{2} \times 1\frac{3}{8}$  in., 18 leaves + cover, 7 (rarely 6) lines to a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.

*Character:* Grantha.

The *Tulasīvanamārkaṇḍeyaśrīnivāsakṣetramāhātmya* of the *Madhyamabhāga* of the *Bhaviṣyottara-Purāṇa*.

It begins:—

devadevāravindākṣa kañjāsana surārccita |  
 prasīda jagatān nātha sarvalokanamaskṛta ||  
 kṣetrabr̥ndavidhānājña tīrtthabr̥ndavicakṣaṇa |  
 mantrabr̥ndavidhānājña vimānājña sureśvara ||  
 śrutvā tvatto mukundasya māhātmyam pāvanam param |  
 manaso na bhavet tṛptir atah prechāmi sāmpratam ||  
 kṛpayā brūhi śiṣyāya lokānām vai hitāya ca |  
 kuṃbhaghṇasya māhātmyam varṇane yan manāk cchrutam ||  
 mārkaṇḍeyamahākṣetram sarvalokaikapāvanam |  
 brūhi me devadeveśa guhyāt guhyataram param ||

It ends:—

dharmakāmārtthamokṣāṇām yaḥ paṭhet prātar utthitah ||  
 etan māhātmyam atulam pātrobbhūn nātra saṃśayaḥ ||  
 śubham bhavati sarveṣāṃ siddhir bhavati maṃgalaṃ ||  
 iti śrī-bhaviṣyottarapurāṇe madhyamakhaṇḍe tulasīvana-  
 mārkaṇḍeyaśrīnivāsakṣetramāhātmye tīrtthamahimānuvar-  
 ṇanan nāma navamoddhyaḥ | hariḥ | om | śubham astu |  
 kalyāṇāt bhutagātrāya kāmikārtthapradāyine śrīmadvempka-  
 ṭanāthāya śrīnivāsāya maṃgalaṃ |



Summary of the *adhyāyas*:—

- I (ends 3 b): The situation of the tīrtha is thus defined (1a, l. 5):—*Sahyajādakṣiṇe tire pūrvāmbodlies tu paścime | sārddhakroṣe kumbhaghonāt pūrvabhāge munīśvara || tulasīvanam ity etat kṣetram pāvanapāvanam | ādāv eva mahākṣetram mārkaṇḍeyan tataḥ param ||*  
We hear (1a, l. 7) of a puṣkarīṇī at the tīrtha. Some details of places are given fol. 3.
- II (ends 5 a): Origin of the Tulasīvana (Tulasī daughter of *Sudhābindu* 4a, l. 3). A Tulasīkavaca is mentioned and given at length (4b, l. 5).
- III (ends 6 b): Mārkaṇḍeya visits the Tulasīvana and performs tapas at the foot of a Tulasī.
- IV (ends 7 b): Dhārāṇī (= Tulasī) appears to M. and becomes his daughter.
- V (ends 10 a): Viṣṇu appears as an aged ascetic and begs for the girl: on her refusal M. appeals to Viṣṇu.
- VI (ends 12 a): M. praises Viṣṇu, who asks for Tulasī, and promises to M. 3 boons, (1) that he and Tulasī shall dwell at the tīrtha, to be called after M.'s name, (2) food without salt (see 11a: no salt to be brought to Hari's temple), (3) mokṣa. Viṣṇu adds that M. shall see the Ākāśanagarī, which shall be visible under the name Kalyāṇapura or Mārkaṇḍeyasthala. The tīrtha is called Śārṅga. The dvādaśākṣaravidyā 11 b, l. 5.
- VII (ends 13 a): Marriage of Viṣṇu and Tulasī. The temple Śuddhānanda built 13a, l. 6.
- VIII (ends 14 b, *Tīrthamāhātmya*): The Ākāśanagara is *nairṛtyāṇ tīrttharājasya*.
- IX (ends 18 a): Brahman establishes a festival. The fruits of bathing in the Ahorātryāhvayatīrtha.  
The sage Devaśarman (a Bhāradvāja), having ravished a daughter of Jaimini, is cursed to become a krauñca and liberated only when a Śāl tree on which he nests falls into the tīrtha.  
The Candratīrtha (16b, ll. 1—4), Śārṅgatīrtha (16b, l. 5). Sūryatīrtha (16 b, l. 6), Indratīrtha (17 b, l. 2), and Brahma-tīrtha (17 b, l. 3).

On the cover we read in Tamil: Inta stalapuṇāṇam kumpakoṇatūḱku samipam uppili appana yena nukuā viṣṇukovilapuṇāṇam yeḱu 18 and inside the title, as given above, in Grantha.

207.

WHISH No. 186.

Size:  $9\frac{1}{4} \times 1\frac{1}{2}$  in., 6 leaves (numbered 70, 71, 73—74, 80—81) and 2 covers, 7—9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> (possibly 17<sup>th</sup>) cent.

Character: Grantha.

The last part of the *Mahāgaṇapaddhati* of *Gīrvāṇendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was himself a pupil of *Amarendra Sarasvatī*.

It begins:—

\*\*\*\*\* m madhu melayitrā  
sampiṣya japtānyayutadvayena (*sic*) |  
ebhiś śubhair aṇjitalocano yo  
marttyāni dhānāni sa paśyatiha ||

lajjāndukā prasiddhā lakṣaṇan tu sparśasaṃkucavatpa-  
tratvam | ghanasāraḥ karpūraḥ śuklām girikarpikā śveta-  
parājitāḥ trevau (??) ekā tṛṇam | ayaḥprasūnā śaṃkha-  
puṣpim ayomukhapuṣpaki |

bhavet gaṇeśārṇaśataṣṭajapta-  
śrīkhaṇḍilepāt kila duḥkhanāśaḥ |

śrīkhaṇḍaś candanakhaṇḍaḥ śataṣṭajaptety aṣṭottaraśata-  
japtam ity artthaḥ evaṃ sarvatra

lūtā savisphoṭakabhūtakṛtyā(t)  
pretotbhavāt ghoratarā(j) jvarāc ca |  
manorathāṣṭādhyasahasrajāpād  
vināśayen (*sic*) mantrivaras tu vaśyam ||  
viśadvayaṃ sthāvarajaṅgamaṃ ca  
jvarān athāṣṭāv iha śūlarogān |  
sudāruṇān tām grahaṇīm ca rogān  
vātaprasutān kaphapittajātān ||  
galagrahādīn api rogasamghān  
śataṣṭajāpena vināśayeta

lakṣaikaajāpena manorathasya  
siddhir bhaved asya hi pādūkāyāḥ ॥

It ends:—

somasūryyoparāge ca parvaṇeś (sic) śuddhayos tathā |  
siddhāmṛtādiyogeṣu dvādaśādivrateṣu ca ॥  
caturtthiāṇ ca tathā ṣaṣṭyām vāsare śukrasomayoḥ |  
uktakāleṣu vidhivat gaṇeśam samyag arccayet ॥

iti śrīmatparamahāṃsaparivrājakācāryaśrīmad - Amaren-  
drasarasvatīśiṣyaśrīmad - Viśveśvarasarasvatyāḥ priyaśiṣyeṇa  
Gīrvāṇendrasarasvatyā viracitā mahāgaṇapaddhatis sam-  
āptaḥ |

hariḥ | om | śrīvāṇcehattilīru Kukum Śeṣādriyaṇlaputran  
Śeṣādriṇā su(read sva)hastalikhitaṃ | śrīvāṇceśvaramaṇ-  
gaṇanāyakyai namaḥ | kalamkāmakakāṭṭaśrīvighneśvarāya  
namaḥ | śrīsarasvatyai namaḥ | śrīgurubhyo namaḥ |

Then in uninked letters: gaṇeśāya namaḥ !

For the author see Aufrecht CC. s. v. *Gīrvāṇendrasarasvatī*.  
The work deals with charms, and seems especially devoted  
to *Gaṇeśa*. Possibly it bears some relation to the *Gaṇe-  
śapaddhati* (dh.) by *Someśvaraputra* mentioned by Auf-  
recht CC. II p. 196.

## 208.

SANSK. No. 22.

*Size*:  $7\frac{5}{8} \times 1\frac{1}{4}$  in., 26 leaves + 2 blank between boards, 6 lines on  
a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character*: Malayalam.

An astrological work bearing no name.

It begins:—

hariḥ | śrīgaṇapataye namaḥ | avighnam astu |  
śrīgurubhyo namaḥ | trilokāmbāyai namaḥ |  
kalāvenuravaḥ kalāyanīlaḥ kamalācumbanalampaṭotiramyaḥ |  
alipota ivāravindamadhye ramatām me hr̥di devakikīśoraḥ |  
jayati jagataḥ prasūtir viśvātmā sahajabhūṣaṇam nabhasaḥ |  
drutakanakasadr̥śadaśasatamayūkhamālārccitas savitā ॥

arkkendvārabudhācāryyaśukramandāsiketavaḥ ।  
 rakṣantv amuṃ grahās sarvve yaḥ puṣye mṛgalagnajaḥ ॥  
 vidhātrā likhitā yā sā lalāṭekṣaramālikā ।  
 daivajñas tāṃ paṭhed vyaktaṃ horānirmmalavakṣasā ॥  
 puṣyarkṣe śītabhānāv udayati mṛgabhe vṛścikasthe ca bhānau  
 bhūputrādau vaṇikṣaṭpadasatuladhanuryyugmajikakriyasthe  
 cchālīsmelūgh(?) iṣoyas samajani bhavatāl lokamātrprasādāt  
 bālaḥ prājñonujoyam kalitadhanasukhārogyadīrghghāyur  
 ādhyah ॥

athāharggaṇo likhyate.

It ends:—

śeṣā daśāḥ krameṇa yojyāḥ । śubham astu । the writing  
 on the last leaf being indistinct and in places hardly legible.

There is no regular division into chapters, but new  
 topics are introduced by *atha*, as follows:—

1 b, l. 6. athāharggaṇo likhyate.

2 a, l. 4. atha tatkaladuggaṇita grahasṣaṭvākyāni likh-  
 yante.

4 b, l. 2. atha bhāṣākālidinādayaḥ.

5 a, l. 6. atha bhāvāśrayaphalāni.

8 b, l. 5. atha raśmayo likhyante.

9 b, l. 2. atha yogaphalam.

10 b, l. 1. athāṣṭakavarggo likhyate.

11 b, l. 3. atha samudāyāṣṭakavarggaḥ.

12 a, l. 6. atha bhāvāḥ lagnādīnām samanvayaḥ.

13 b, l. 3. atha bhāveṣṭagrahaduṣṭayaḥ.

15 b, l. 5. atha grahāṇām sthānabalaṃ.

16 a, l. 1. atha ceṣṭābalaṃ.

16 a, l. 3. athovvabalaṃ.

16 b, l. 1. athāyanabalaṃ.

16 b, l. 3. atha kālabalaṃ.

16 b, l. 5. atha nisarggabalaṃ.

17 a, l. 1. atha grahabalapuñjāni.

17 a, l. 4. atha lagnādibhāvabalapuñjāni.

17 b, l. 5. atha sūkṣmaraśmayāḥ.

18 a, l. 2. atha lagnabhāvasya balādihikyād atrāṃśakadaśā  
 likhyate.

18 b, l. 3. atha bhāvavindanaṃ.

26a, l. 3. atha kālacakradaśū.

26a, l. 6. atha nakṣatradaśā likhyate.

On the outer side of one of the boards N in Roman character.

## 209.

SANSK. No. 23.

*Size:*  $8\frac{1}{2} \times 1\frac{1}{3}$  in., 31 leaves + covers, 8 lines (generally) on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.

*Character:* Grantha.

Unnamed. But in the margin at the beginning *Āṅgīrasa-pariṣat*, and at the end *Śrīmukhapariṣat* is written.

It begins:—

vāgīśādyā sumanasā sarvārthhānām upakrame | yan natvā  
kṛtakṛtyā stus (read syus) tan namāmi gajānanam | vinddhyas-  
yottaradeśe bārhaspatyamānābdo grāhyaḥ vinddhyadākṣiṇa-  
deśe sauracāndramānābdo grāhyaḥ bārhaspatyamānena  
citrabhānusamvassaraḥ (*sic*) sauracandramānābhyām āṅgīra-  
sasamvassaraḥ sarvatra śū(?) rodayavaśāt puṣyābdaḥ asya  
samvassarasya Śālivāhanaśakābdaḥ |

It is incomplete, breaking off as follows:—

ddhruvam gāṃgeyo vallipṛītiḥ pūṣa 4 ku 8 śūnnyatithir  
ala |

There are no regular chapters. On fol. 2a, l. 4 we find a section beginning ‘atha samvassaraphalam’ and on 4a, l. 7 one beginning ‘atha makarasamkrāntiphalam’. The rest is mainly numbers &c., arranged as in a table.

On the cover *śubham astu mīnākṣisahāyam*, with two lines of Tamil writing (of an astrological nature) inside.

## 210.

SANSK. No. 24.

*Size:*  $12 \times 1-1\frac{1}{4}$  in., 5 leaves + 1 double leaf joined at the left side, 5—6 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Malayalam.

*Injuries:* All the leaves are more or less mutilated.

A slip of paper wrapped round these few leaves states that they were presented by Col. H. S. Osborne, March 1<sup>st</sup> 1828, and that they contain a copy of a Malabar (i. e. Malayalam) petition. On one of them however the language is Sanskrit, and it begins the *Rāgadveṣaprakaraṇam*, as follows:—

citghanam paramātmānam apanṇaivarusākṛtim ।  
adviṭiyam apāran tam Vekiteśagurum (*sic*) bhajet ॥  
? rāgadveṣaprakaraṇam.  
rāgādyā ṣoḍaśa.

## 211.

WHISH No. 180.

*Size:*  $14\frac{1}{2} \times 1\frac{3}{4}$  in., 24 leaves between boards, 9 (later 8) lines on a page.

*Material:* Palm leaves.

*Date:* Perhaps 19<sup>th</sup> cent.

*Character:* Square Grantha, clearly written.

*Injuries:* The left-hand lower corner of the first 16 leaves has been partially rubbed away.

The *Śaṅkarācūryacarita* in 9 adhyāyas.

It begins:—

\* \* \* \* \* namas tasmai yatprasādavivasvatā ।  
pratyūhadhvāntavidhvamsaḥ kriyate sarvakarmmaṇām ॥  
madīyaranābamśanaṭaṇeṣu samutsukā ।  
eṣā Sarasva \* \* \* \* \* m ānandadāyini ॥  
samāśritapadāmbhojajanatāsurapādapaḥ ।  
sarvam mama śubhābhiṣṭam pūrayet pārtthasārathiḥ ॥  
kṣiptvājñānatamorāśim padārthā \* \* \* \* \* ।  
gururātnapradīpo me manodhāmani bhāsatām ॥  
viṣṇulāmr̥tānān te karttārāḥ kavipuṃgavāḥ ।  
jayanti sutarām loke Vālmikivyāsaśaṅkarāḥ ॥  
\* \* \* \* \* nde vyāsācalam idaṁ kavim ।  
babhūva Śaṅkarācūryyakīrttikallolīnī yataḥ ॥  
atyunnatasya kāvyadror vyaḥśācalabhyapo khilam ।  
\* \* \* \* \* m asamarththoham atbhutam ॥  
hrasvam atyaṃkuśagrāhyam gṛhitvā kalayāmi tat ।  
nibandhanasṛjaṁ kāñcitadvatiśvaramagno mude ॥



\* \* \* \* \* vakārpitaṃ ।  
karomi yativaryyasya nideśaṃ samupāśritaḥ ॥  
kathāsaṃkṣepa evādyo dvitīyoddhyāya utbha(v,e(t) ) &c.

It ends:—

śrīmacchaṃkaradeśikasya caritastotraṃ prabodhapradam  
nirddanḍākhilapāpavṛndavidhinam saṃkṣiptam etan narāḥ  
ye śṛvanti paṭhanti cādarayutā sañcintyanvahaṃ te  
labdhvā bhuvī sampadañ ca sakalāṃ ante labhantemṛtaṃ ॥  
iti śrī-Śaṃkarācāryyacarite navamoddhyāyaḥ । śrīgurubhyo  
namaḥ ।

The following is a summary of the story, which is told  
in a sober and credible style with scarcely any miracles:—  
adhy. I (ends 2b, l. 7) *Kathāsaṃkṣepa*.

II (5a, l. 7) Story of Upamanyu and birth of Śaṃkara,  
which 'causes the books to slip from the hands of the  
Dvaitavādins' (5a, l. 2.). The birthplace was in the  
Keraḷa country (famous for the birth of Medinikara &c  
3a, l. 1), where was the Dakṣiṇakailāsa tīrtha, also  
called Syānandūra (? 3a, l. 2). Here were two rivers  
Nīlā (?) and Cūrṇī, and on the north bank of the latter,  
at a place called Kālaṭī, was the home of Ś.'s parents,  
whose names are not given.

III (8a, l. 7): Śaṃkara's precocity. At five years of age  
he loses his father, and he is brought up by his mother,  
for whose sake, when sixteen years old, he brings the  
river near to the house. The river was thence called  
Ambāpagā. A crocodile seizes him while bathing,  
and in gratitude for his escape he becomes a Saṃnyāsin.

He is initiated by Govindasvāmin, pupil of Gauḍa-  
pāda, with whom he spends a long period. Having  
with difficulty obtained leave, he visits tīrthas.  
The friendly counsels of the guru are charmingly  
related.

Proceeding to the Badarikāśrama, he studies Vedānta  
and composes the Bhāṣyapradīpikā. Vyāsa appears  
and compliments him.

IV (10a, l. 3): After his mother's death, Ś. returns to the  
Badarikāśrama, where the Brāhmaṇa Viṣṇuśarmaṇ, son

of Somaśarman of Śrīkuṇḍagrāma in the Keraḷa country, becomes his first disciple.

- V (12 b, l. 1): Ś. visits Bhaṭṭācārya at Prayāga. The latter, previously devoted to the karmakāṇḍa, is converted to Ś.'s views. He relates that at one time, when Buddhism was triumphant (śvetamārgē purā tena sugatena subādhite), he had himself outwardly professed that religion, for which reason he is not fit to compose vārttikas on the Bhāṣya. He indicates a pupil Viśvarūpa, living in Magadha, as a substitute. Ś. converts Viśvarūpa from Buddhism.

The story of Viśvarūpa's wife Vāṇī, daughter of Viṣṇumitra, dwelling near the river Soṇa, shows some reminiscences of Bāṇa's Harṣacarita adhy. I.

- VI (14 a, l. 1): Viśvarūpa receives the sannyāsa name of Sureśvara. Śaṃkara composes fifteen bhāṣyas (ten on Upaniṣads), and Sanandana (Viṣṇuśarman) writes a ṭīkā on the Bhāṣya, while Sureśvara is the author of the Naiṣkarmyasiddhi and two Vārttikās. On the way to Gokarna, Śaṃkara obtains a third disciple Hastāmalaka (Kāñcanavarṇin 23 b, ll. 4—5) at a village called Śivavihāra. A fourth, exceedingly devoted, was Toṭaka.

- VII (17 a, l. 2): Sanandana obtains at Haridvār the name Padmapāda. Śaṃkara, journeying to Rāmasetu, bathes in the river Suvarṇamukharī at Kalahastikṣetra, also called Dakṣiṇakailāsa. Praise of Kāñcī.

- VIII (20 a, l. 3): Ś. visits Puṇḍarīntapura (Puṇḍarīka 23 b, l. 7), where is the tīrtha Śivagaṅgā. Then to Śrīraṅga: then bathes at the Dhanuṣkoṭītīrtha at Rāmasetu.

- IX (24 a, l. 9): Ś. revisits Kāñcī and mounts the Sarvajña pīṭha. Then to Vṛṣācala, where he dwells and dies at Dakṣiṇakailāsa. Recapitulation in the form of an āśīrvāda.

This work professes to be composed by Govindanātha, friend of Śaṃkara (23 a, l. 1):—

idaṃ śrī-Śaṃkarācāryyacaritaṃ lokapāvanam  
kṛtaṃ Govindanāthena yatibhaktisahāyataḥ.

On the outside of fol. 24 in Whish's hand 'Samkara Āchāryya charitram professing to be a history of that learned individual' and 'An unworthy work No. 79b.' See above p. 106.

Other MSS. of this work have been examined by Burnell, Tanjore p. 96b—97a, and Śeṣagiri Śāstrī *Report on a Search for Sanskrit and Tamil MSS. for the year 1893—1894* pp. 101—2 and 257—9, the readings of which may be compared with the present. The former makes no mention of the author, but the latter accepts without question the above statement of the MS. ascribing it to Śamkara's disciple Govindanātha. Although I cannot agree with Burnell's statement that the book is 'full of miracles' and the litany at the end may be an addition, it is impossible to ascribe such an antiquity to a work which cites (3a, l. 1) among the distinguished sons of the Keraḷa country Medinikara, apparently the author of the Medinikoṣa. For the story of Śamkara as related in the Śamkaravijaya see Aufrecht-Oxford, pp. 247 sqq.

## 212.

SANSK. NO. 25.

*Size:*  $12 \times 1\frac{1}{2}$  in., 9 leaves + covers, 8—9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha.

## 213.

SANSK. NO. 26.

*Size:*  $10\frac{1}{2} \times 1\frac{1}{3}$  in., 11 leaves + cover, 7—9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha.

## 214.

SANSK. NO. 27.

*Size:*  $10\frac{1}{2} \times 1\frac{1}{4} - 1\frac{1}{2}$  in., 10 leaves + covers, 7—8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha.

On the cover '*Suviśesan*' intended to mean 'Holy', or the like.

## 215.

SANSK. No. 28.

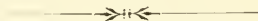
*Size*:  $10\frac{1}{2} \times 1\frac{1}{4}$  in., 31 leaves (less fols. 18 and 30, missing) + cover, 5—6 (generally 6) lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character*: Grantha.

All these MSS. are described externally as 'Translation of Mr. Glenies sermon in Sanscrit', and the contents correspond to this description. We have apparently the same sermon in all the MSS.



LIST OF WORKS  
ARRANGED ACCORDING TO SUBJECTS.





## I. VEDIC LITERATURE.

### 1. *Samhitās, and Works relating to them.*

#### a) Rigveda:

- |    |  |                |
|----|--|----------------|
| 1  | Ṛgveda-Samhitā, Padapāṭha, Aṣṭakas 1—4 (No. 165).          |                |
| 2  | " " " " 5—8 (No. 166).                                     |                |
| 3  | " " " " , first leaf only (No. 14).                        |                |
| 4  | Ṛgveda-Bhāṣya, by Sāyaṇa, I, 1—19 (No. 13).                |                |
| 5  | " " " " , I, 75—121 (No. 2).                               |                |
| 6  | " " " " , I, 122—165 (No. 1a).                             |                |
| 7  | Ṛgveda-Prātiśākhya, by Śaunaka                             | } (No. 73, 1). |
| 8  | The same, with the Com. Pārśadavṛtti                       |                |
| 9  | Ṛksarvaśamāna by Nāgadeva                                  | } (No. 73, 2). |
| 10 | Ṛgvilan̄ghyalakṣaṇa by Nāgadeva                            |                |
| 11 | Tract on the Ṛgveda-Samhitā, title not given               |                |
| 12 | Padāntadīpī  |                |
| 13 | Trisandhālakṣaṇa   |                |
| 14 | Ṛksam̄khyā   |                |
| 15 | Āvarṇadīpa   |                |
| 16 | Nāntasaṃgraha by Śeṣanārāyaṇa                              |                |
| 17 | Tāntalakṣaṇa   |                |
| 18 | Naparavyākhyāna, Com. on Nāntasaṃgraha                     |                |
| 19 | Taparaṭikā, Com. on Tāntalakṣaṇa                           |                |
| 20 | Paribhāṣā (?)  | } (No. 73, 3). |
| 21 | Āvarṇīlakṣaṇa  |                |
| 22 | Āvarṇīlakṣaṇa  |                |
| 23 | Āvarṇīvyākhyāna, Com. on 21                                |                |
| 24 | Āvarṇīvyākhyāna, Com. on 22                                |                |
| 25 | Kātyāyana's Sarvānukramaṇī (No. 78, 6).                    |                |
| 26 | A kind of Pariśiṣṭa to the Ṛgveda-Prātiśākhya (No. 78, 7). |                |

b) Black Yajurveda:

- 27 Taittirīya-Saṃhitā, Saṃhitā-Pāṭha (No. 176).  
 28 Com. on Śatarudriya (Taittirīya-Saṃhitā IV, 5) (No. 21 b).  
 29 Another Com. on the same text (No. 22 a).  
 30 Taittirīya-Prātiśākhya (No. 38, 1).  
 31 Tribhāṣyaratna, Com. on the preceding (No. 38, 2).  
 32 Com. on Bhāradvājaśikṣā, by Lakṣmaṇa Jaṭavalla-  
 bhaśāstrin (No. 25 b).  
 33 Svaralakṣaṇa (No. 28 b).  
 34 The same with Com. (No. 28 a).  
 35 Śamānavyākhyāna, Com. on Saṃhitāśamānalakṣaṇa  
 36 Viliṅghavyākhyāna by Puṇḍarikākṣisūri  
 37 Naparavyākhyāna, Com. on Naparalakṣaṇa  
 38 Taparapaddhati, Com. on Taparalakṣaṇa  
 39 Avarṇivyākhyāna, Com. on Avarṇilakṣaṇa  
 40 Ākārapaddhati, Com. on Āvarṇilakṣaṇa  
 41 Anīṅgyavyākhyāna, Com. on Anīṅgyalakṣaṇa

Coms. on Saptalakṣaṇa  
(No. 25 a).

c) Sāmaveda:

- 42 Prakṛti of Sāmaveda } (No. 167).  
 43 Prakṛticalākṣara }  
 44 Ūhagāna, book I (Daśarātra) (No. 180, 1).  
 45 Ūhagāna, books II—VII (No. 179).  
 46 Rahasya (No. 180, 2).

2. Brāhmaṇas and Āraṇyakas.

- 47 Aitareya-Āraṇyaka (No. 191).  
 48 Sāyaṇa's Com. on the first Āraṇyaka of the same  
 (No. 1 b).  
 49 Maṇḍala-Brāhmaṇa, i. e. Śatapatha-Brāhmaṇa X, 5, 2  
 (No. 22 b).  
 50 Taittirīya-Brāhmaṇa (No. 177).  
 51 Taittirīya-Āraṇyaka, and  
 52 Āraṇya-Kāṭhaka, i. e. Taittirīya-Brāhmaṇa III, 10—12 } (No. 178)

3. Upaniṣads.

- 53 Śaṅkara's Com. on Aitareya-Upaniṣad (No. 78, 2).  
 54 Śaṅkara's Com. on Bahvṛcabrāhmaṇa-Upaniṣad, i. e.  
 Aitareya-Āraṇyaka II (No. 158, 1).

- 55 Śaṅkara's Com. on Saṃhitā-Upaniṣad, i. e. Aitareya-  
 Āraṇyaka III (No. 158, 2).  
 56 Bṛhadāraṇyaka-Upaniṣad (No. 21 c).  
 57 Īśā-Upaniṣad (No. 16 a, 1).  
 58 Śaṅkara's Com. on the same (No. 16 b, 1).  
 59 Śaṅkara's Taittiriya-Upaniṣad-Bhāṣya (No. 15).  
 60 Kena-Upaniṣad (No. 16 a, 2).  
 61 Śaṅkara's Com. on the same (No. 16 b, 2).  
 62 Śaṅkara's Com. on Chāndogya-Upaniṣad (No. 23).  
 63 Kaṭha-Upaniṣad (No. 17, 1).  
 64 Śaṅkara's Com. on the same (No. 24 a).  
 65 Praśna-Upaniṣad (No. 17, 2).  
 66 Śaṅkara's Com. on the same (No. 24 a).  
 67 Muṇḍaka-Upaniṣad (No. 17, 3).  
 68 Śaṅkara's Com. on the same (No. 24 a).  
 69 Māṇḍūkya-Upaniṣad (No. 17, 4).  
 70 Pūrvaṭāpaniya-Upaniṣad (No. 17, 5).  
 71 Uttaraṭāpaniya-Upaniṣad (No. 17, 6).  
 72 Rahasya-Upaniṣad (No. 18 a, 1).  
 73 Amṛtabindu-Upaniṣad (No. 18 a, 2).  
 74 Tripurasundarī-Upaniṣad (No. 18 a, 3).  
 75 Kālāgnirudra-Upaniṣad (No. 18 a, 4).  
 76 Śārīra(ka)-Upaniṣad (No. 18 a, 5).  
 77 Atharvaśīra-Upaniṣad (No. 18 a, 6).  
 78 Atharvaśīrobhāṣya by Bhāskara Rāya (No. 18 b, 3).  
 79 Kaivalya-Upaniṣad (No. 18 a, 7).  
 80 The same (No. 192).  
 81 Skanda-Upaniṣad (No. 18 a, 8).  
 82 Mahā-(or Tripurātapana-?)Upaniṣad (No. 18 a, 9).  
 83 Devī-Upaniṣad (No. 18 a, 10).  
 84 Tripurā-Upaniṣad (No. 18 a, 11).  
 85 Kaṭha-Upaniṣad(?), different from 63 (No. 18 a, 12).

4. Vedic Ritual (Sūtras, Prayogas, &c.).

- 86 Āśvalāyana-Gṛhyasūtra (No. 78, 5).  
 87 Kauṣītaka (Śāmbavya)-Gṛhyasūtra (No. 78, 3).  
 88 Com. on the same (No. 78, 4).  
 89 Dvaidhasūtra from Bodhāyana's Śrautasūtra (No. 94, 1).

- 90 Mahāgnisarvasva, Com. on the Agnikalpa, Dvaidha and Karmānta Sūtras of Bodhāyana's Śrautasūtra (No. 94, 2).
- 91 Another fragment of the same (No. 94, 3).
- 92 Manual of Śrauta rites (darsapūrṇamāsau, ādhāna, paśubandha) according to the school of Āpastamba (No. 99, 2).
- 93 Com. on the same (No. 99, 1).
- 94 Manual of Śrauta rites (Agniṣṭoma) according to the school of Āpastamba (No. 99, 3).
- 95 Com. on the same (No. 99, 4).
- 96 Āpastambiya Gṛhyasūtra (No. 26, 2).
- 97 Mantrapāṭha of the Āpastambins (No. 26, 1).
- 98 Haradatta's Com. on the same (No. 27).
- 99 Śoḍaśakriyā (Bodhāyana) in Malayalam, with Mantras in Sanskrit (No. 139).
- 100 Pañcāṅgarudranyāsa (?), rules and prayers (Black Yajurveda) for the worship of Rudra (No. 48, 1).
- 101 Rudravidhi (?) with the
- 102 Pañcāṅgarudranyāsa of Bodhāyana, and
- 103 Prayoga for the Rudrānuvākaś of Taitt. Samh. IV, 7 } (No. 70)
- 104 Mantrabrāhmaṇa of the Sāmaveda (No. 86, 2).
- 105 Sāyaṇa's Com. on the same (No. 86, 1).
- 106 Rudraskandha's Com. on Khādīra-Gṛhyasūtra (No. 75).
- 107 Prayogasāra (No. 153, 4).
- 108 A kind of Prayoga, dealing with witchcraft and domestic rites (No. 153, 5).
- 109 Prāyaścittasubodhinī by Śrīnivāsamakhin (No. 5a).
- 110 Gṛhyapariśiṣṭa (No. 91, 1).

### 5. Miscellaneous Vedic Works.

- 111 Caraṇavyūha (No. 21a).
- 112 Somotpatti (No. 48, 3).

## II. ANCIENT EPIC POETRY.

- 113 Vālmiki's Rāmāyaṇa I—VI (No. 53).
- 114 " " Uttarakāṇḍa (No. 55).
- 115 " " I, 1 only (No. 146, 3).

- 116 Rāmānuja's Com. on Rāmāyaṇa I, II (No. 10).  
 117 " " " " III, 1—V, 3 (No. 62).  
 118 " " " " VI (No. 67).  
 119 Com. on Rāmāyaṇa I, 1, 1—83 (No. 54, 1).  
 120 Mahābhārata, Sambhava-Parvan (No. 153, 6).  
 121 " Pauloma and Āstika Parvans (No. 64).  
 122 " Sabhā-Parvan (No. 19).  
 123 " Vana-Parvan (No. 61).  
 124 " Virāṭa-Parvan (No. 52).  
 125 " " " 1—12, 7 (No. 195).  
 126 " Udyoga-Parvan 1—94 (No. 84).  
 127 " " " 41—198 (No. 85).  
 128 " Droṇa-Parvan 1—34 (No. 87).  
 129 " Parvans XIV—XVIII (No. 50).  
 130 Bhagavadgītā, fr. (No. 157, 1).  
 131 " with introduction (No. 40).  
 132 Subodhinī, Śrīdhara's Com. on Bhagavadgītā (No. 41).  
 133 Uttaragītā (No. 44, 2).  
 134 Bālābhārata by Paṇḍit Agastya (No. 21).  
 135 Mahābhāratasamgraha by Maheśvara (No. 71).  
 136 Campubhārata (No. 152, 2).  
 137 Kuśalavopākhyāna from Āśvamedhika-Parvan of Jai-  
 mini-Bhārata (No. 49b).

### III. CLASSICAL SANSKRIT LITERATURE.

#### 1. *Epic and Lyric Poetry (Kāvya).*

- 138 Nārāyaṇa's Com. on Kālidāsa's Kumārasambhava  
 (No. 121).  
 139 Bhaṭṭikāvya with Com. Jayamaṅgalā (No. 123).  
 140 The same (No. 164).  
 141 Mahānāṭakasūktisudhānidhi by Immaḍi Devarāya  
 (No. 66).  
 142 Śrutarājini, Com. on Jayadeva's Gītagovinda, by  
 Lakṣmīdhara (No. 113, 1).  
 143 The same (No. 142).  
 144 Another Com. on the Gītagovinda (No. 136)

- 145 Sūryaśataka by Mayūra, with } (No. 46).  
 146 Com. by Anvayamukha }  
 147 Dakṣayajñaprabandha<sup>†</sup> (No. 149, 2).

2. *Drama.*

- 148 Kālidāsa's Abhijñānaśakuntala (No. 81, 3).  
 149 The same (No. 149, 1).  
 150 Com. (called Sāhityasarvasva) on the same by Śrīnī-  
 vāsācārya (No. 82).

3. *Romance, Tales, Campūs.*

- 151 Bhojaprabandha (No. 175).  
 152 Viśvaguṇādarśa by Venkatācārya (No. 183).

4. *Technical and Scientific Literature.*

a) Grammar.

- 153 Pāṇini's Aṣṭādhyāyī (No. 59, 2).  
 154 Paribhāṣārthasaṃgraha by Vaidyanātha Śāstrin (No. 95, 1).  
 155 Com. on the same by Svayamprakāśānanda (No. 95, 2).  
 156 Prakriyāsarvasva by Nārāyaṇa, fr. (No. 117, 3).  
 157 Gaṇapāṭha, fr. (No. 117, 4).  
 158 Paradigms of Conjugation, fr. (No. 92, 3).  
 159 Prākṛtarūpāvatāra by Siṃharāja (No. 154).

b) Lexicography.

- 160 Amarakośa (No. 155).  
 161 Amarakośodghāṭana, Com. by Kṣīrasvāmin (No. 152, 1).  
 162 Amarakośa with Malayalam gloss (No. 122).  
 163 The same (No. 133).

c) Prosody.

- 164 Vṛttaratnākara by Kedāra Bhaṭṭa (No. 160, 1).  
 165 The same with the Maṇimañjarī, Com. by the Puro-  
 hita Nārāyaṇa (No. 54, 3).

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<sup>†</sup> As Mr. Thomas kindly informs me, the Dakṣayajña printed at Calcutta in 1881 is quite a modern poem by Rāmanārāyaṇa Tarkaratna, Professor at the Sanskrit College, beginning:—abhūd abhūmir vinayasya vaibhavāt.



166 The same Com. (No. 116, 2).

167 The same Com. (No. 170).

d) Poetics (Alaṃkāra).

168 Pratāparudra by Vidyānātha (No. 89, 1).

169 Com. (Ratnāpaṇa) on the same, by Kumārasvāmin (No. 77).

170 Kuvalayānanda by Appayya Dikṣita (No. 109).

171 The same (No. 127).

172 Kāvyaṇṛakāṣa (No. 128, 1).

173 Alaṃkārasarvasva (No. 151, 1).

e) Music, Acting etc. (Saṃgītaśāstra).

174 Abhinayadarpaṇa by Nandikeśvara (No. 110).

f) Medicine.

175 Aṣṭāṅgaḥṛdaya by Vāgbhaṭa (No. 120).

176 Aṣṭāṅgasamgraha by Vāgbhaṭa, fr. (No. 168, 1).

177 Ratirahasya by Kokkoka (No. 45).

g) Astronomy and Astrology.

178 Sūryasiddhānta (No. 59, 1).

179 „ I, 1—14 (No. 12, 1).

180 Kāmadogdhṛi, Com. on Sūryasiddhānta, by Tammajayvan (No. 12, 2).

181 Sūryasiddhāntavivarana by Parameśvara (No. 137).

182 Vākyakaraṇadīpikā by Sundararāja (No. 68, 1).

183 Kujādīpaṇcagrahavākyaṃ (No. 68, 2).

184 Mahābhāskariya Karmanibandhana (No. 124, 2).

185 Fragment (part of the preceding work?) (No. 124, 3).

186 Siddhāntaśekhara by Śrīpati (No. 124, 1).

187 Brhatsaṃhitā of Varāhamihira with Bhaṭṭotpala's Com., fr. (No. 72).

188 Varāhamihira's Brhajāṭaka, with the } (No. 111, 1).

189 Com. Subodhinī }

190 First Part of the same Com. (No. 160, 4).

191 Another Com. on the Brhajāṭaka: Naukā or Horāvivarana (No. 118, 1).

- 192 Praśnāmṛta by Kumāra, fr. (No. 118, 2).  
 193 Praśnasamgraha (No. 144, 1).  
 194 Laghvi Jātakapaddhati, fr. (No. 144, 2).  
 195 Utpala's Com. on Śatpañcāśikā, fr. (No. 144, 2).  
 196 Sarvārthacintāmaṇi, by Venkaṭanāyaka, fr. (No. 146, 2).  
 197 Kṛṣṇīya (No. 161).  
 198 The same, fr. (No. 162).  
 199 The same, fr. (No. 113, 2).  
 200 Kriyākālāpa of Tantrasamgraha, with a  
 201 Com. } (No. 134).  
 202 Trilokasāravṛtti (No. 111, 3).  
 203 } Fragments of astronomical and astrolo- (No. 111, 2).  
 204 } gical works (No. 208).  
 205 } (No. 209).

5. *Law, Religious and Civil.*

- 206 Gautamīya Dharmaśāstra (No. 102, 1).  
 207 Haradatta's Com. (Mitākṣarā) on the same (No. 102, 2).  
 208 Haradatta's Com. (Ujjvalā) on Āpastambīya Dharma-  
 sūtra (No. 37).  
 209 Parāśarasmṛti with Mādhava's Com. (No. 79, 2).  
 210 Smṛtimuktāphala by Vaidyanātha Dikṣita, I (No. 74).  
 211 Sārarahasyacāturvarṇakramavibhāga from the (prece-  
 ding?) work of Vaidyanātha Dikṣita (No. 91, 2).  
 212 Smṛticandrikā by Devaṇṇa, Vyavahārakāṇḍa I (No.  
 129, 1).  
 213 The same (No. 141).  
 214 Vyavahāramālikā, fr. (No. 129, 2).  
 215 Bārhaspatyasūtra, or Nītisarvasva by Bṛhaspati (No.  
 160, 3).

6. *Philosophy.*

a) Pūrvamīmāṃsā.

- 216 Bhāṭṭadīpikā by Khaṇḍadeva (No. 92, 1).  
 217 The same, VII, 1—IX, 3 (No. 119, 1).  
 218 The same, fr. (No. 119, 3).  
 219 Bhāṭṭacandrikā, Com. on Bhāṭṭadīpikā, by Bhāskara-  
 rāya Bhārati (No. 119, 2).

- 220 Mīmāṃsākaustubha by Khaṇḍadeva. fr. (No. 36).  
 221 Mayūkhamālikā, Com. on Śāstradīpikā, by Somanātha  
 (Nr. 30).  
 222 Mīmāṃsā-Tantravārttika by Kumārila (No. 108).

b) Vedānta.

- 223 Vedānta-Sūtras with Śaṅkara's Com., Śāṅkarakamīmāṃsābhāṣya (No. 57).  
 224 Bhāṣyaratnaprabhā, Com. on Śaṅkara's Bhāṣya, by Govindānanda and Rāmānanda (No. 93).  
 225 The same. fr. (No. 78, 1).  
 226 Brahmasūtracandrikā, Com. on Vedānta-Sūtras (No. 193).  
 227 Upadeśagranthavivarāṇa, Com. on Śaṅkara's Upadeśasahasrikā (No. 24 b).  
 228 The same (No. 56).  
 229 Śaṅkara's Vīvekacūḍāmaṇi (No. 24 c).  
 230 Com. on Śaṅkara's Ātmabodhaprakaraṇa (No. 33).  
 231 Com. on Śaṅkara's Vākyasudhā, by Brahmānanda Bhāratī (No. 63. 1).  
 232 Com. on Śaṅkara's Vākyavṛtti, by Viśveśvara (No. 65).  
 233 (Śaṅkara's) Vedāntasāra (No. 113. 3).  
 234 Śaṅkara's Pūrvottaradvādaśamañjarikā Stotra (No. 32, 3).  
 235 (Śaṅkara's) Hastāmālaka (No. 63. 6).  
 236 The same (No. 171. 2).  
 237 Haritattvamuktāvalī, Com. on Śaṅkara's Haristuti, by Svayamprakāśa Yati (No. 8 a).  
 238 Rāgadveṣaprakaraṇa (by Śaṅkara? See Aufrecht CC. s. v.) (No. 210).  
 239 (Govindanātha's) Śaṅkarācāryacarita (No. 79, 1).  
 240 The same (No. 211).  
 241 Bhāṣyārthasaṃgraha, by Brahmānanda Yati (No. 104, 2).  
 242 Pañcadaśī by Vidyāraṇyatīrtha (No. 81. 2).  
 243 Upadeśagranthavivarāṇa, Com. on the Pañcadaśī, by Rāmakṛṣṇa (No. 58).  
 244 The same (No. 159).  
 245 Śadānanda's Vedāntasāra (No. 81. 1).  
 246 Veṅkaṭanātha's Śatadūṣaṇi (No. 83).  
 247 Bhāratītīrtha's Adhikaraṇaratnamālā (No. 90).

- 248 AppayyaDikṣita's Vedāntaśāstrasiddhāntaleśasamgraha (No. 105).  
 249 Vedāntaparibhāṣā, by Dharmarājādharīndra (No. 106, 4).  
 250 Vedāntaśikhāmaṇi, Com. on the preceding, by Rāma-krṣṇādhvarin (No. 106, 5).  
 251 Vāsudevamananaprakaraṇa (No. 194).  
 252 Lakṣmīdhara's Advaitamakaraṇa (No. 63, 4).  
 253 Rasābhivyañjikā, Com. on the preceding, by Svayam-prakāśa Yati (No. 8b).  
 254 Brahmānubhavāṣṭaka (No. 92, 2).  
 255 Rāghavānanda's Com., Paramārthasāravivarāṇa, on the Śeṣāryā (No. 128, 3).

c) Sāṅkhya.

- 256 Īśvarakṛṣṇa's Sāṅkhyasaptati (No. 104, 1).  
 257 The same (No. 145, 1).  
 258 Jayamaṅgalā, Com. on the same, by Śaṅkara (No. 145, 2).  
 259 Tattvakaumudī, another Com. on the same, by Vācaspatimiśra (No. 145, 3).  
 260 The same (No. 104, 3).  
 261 Bodhabhārati's Com. on the preceding Com. (No. 104, 4).

d) Nyāya, Vaiśeṣika, etc.

- 262 Keśavamiśra's Tarkaparibhāṣā (No. 100, 1).  
 263 Tarkabhāṣāprakāśikā, Com. on the preceding, by Cinnambhaṭṭa, fr. (No. 100, 2).  
 264 Com. on Gaurikānta's Tarkabhāṣābhāvarthadīpikā, fr. (No. 117, 2).  
 265 Tarkacūḍāmaṇi by Dharmarāja, fr. (No. 117, 1).  
 266 Yogyatāvādārtha (No. 106, 1).  
 267 Laukikaviśayatāvādārtha (No. 106, 2).  
 268 Parāmarśavādārtha (No. 106, 3).  
 269 Kāraṇavāda, by Jayarāma (No. 100, 3).  
 270 Vādaratnāvalī, fr. (No. 100, 4).  
 271 Work on Nyāya, unnamed, fr. (No. 100, 5).  
 272 Work on Nyāya, unnamed, fr. (No. 101).  
 273 Annambhaṭṭa's Tarkasamgraha (No. 145, 6).  
 274 The same (No. 169).

- 275 Com. on the same (No. 145, 5).  
 276 Bhāṣūpariccheda, by Viśvanātha Pañcanana, with the } No.  
 277 Com., Siddhāntamuktāvalī } 163.  
 278 Prapañcahrdaya (No. 107).

#### IV. SECTARIAN AND DEVOTIONAL TEXTS (PURĀṆAS, MĀHĀTMYAS, STOTRAS, TANTRA, ETC.)

##### 1. Purāṇas, Māhātmyas, and related Texts.

- 279 Ādi-Purāṇa: Bhāradvājasamhitā, Madhyamabhāga of Hemakūṭakhaṇḍa (No. 198).  
 280 Brahma-Purāṇa: Bṛgu-Nārada-saṃvāda, Hastigiri-māhātmya (No. 181).  
 281 Padma-Purāṇa: Śivagitā (No. 31).  
 282 " " Kārttikamāhātmya (No. 47, 1).  
 283 Viṣṇu-Purāṇa (No. 34).  
 284 Śiva-Purāṇa: Śatarudriyakotīsamhitā, Kauñjaraśana-kṣetramāhātmya (No. 187).  
 285 Śiva-Purāṇa: Koṭirudrasamhitā, Kapaliśasthalamāhātmya (No. 188).  
 286 Śiva-Purāṇa: Ekādaśarudrasamhitā, Campakāranya-māhātmya (No. 197, 4).  
 287 Bhāgavata-Purāṇa I—IX (No. 20).  
 288 " " with Com., fr. (No. 9 b).  
 289 " " with Śrīdhara's Com., XI—XII (No. 39).  
 290 Bhāgavata-Purāṇa, Malayalam Com. on it, fr. (No. 126, 1).  
 291 " " X, fr. in Sanskrit and Malayalam (No. 126, 2).  
 292 Bhāgavata-Purāṇa: Ekādaśaskandhasūtraśloka- }  
 samgraha with } (No.  
 293 Com., by Brahmānanda Bhārati } 11).  
 294 Bhāgavatasāra (?) (No. 9 a).  
 295 Nāradiya-Purāṇa: Haribhaktisudhodaya with Com. (No. 80).  
 296 Bṛhannāradiya-Purāṇa: Jñānakāṇḍa, Ahindrapura-māhātmya (No. 196, 3).

- 297 Mārkaṇḍeya-Purāṇa: Devimāhātmya, with }  
 298 Argalastotra, and } (No. 42).  
 299 Kilakastotra }
- 300 Agni-Purāṇa: Tulākāverimāhātmya (No. 51).  
 301 The same (No. 131).  
 302 The same (No. 186).
- 303 Bhaviṣyat-Purāṇa: Kumbhaghṇamāhātmya (No. 189).  
 304 Bhaviṣyottara-Purāṇa: Kṣetravaibhavakhaṇḍa, Campakāraṇyamāhātmya (No. 197, 1).  
 305 Bhaviṣyottara-Purāṇa: Madhyamabhāga, Tulasivana-mārkaṇḍeyaśrīnīvāsakṣetramāhātmya (No. 206).  
 306 Brahmakaivarta-Purāṇa: Tīrthaprasāṃsā, Pañcanadamāhātmya (No. 185).  
 307 Brahmakaivarta-Purāṇa: Madhyārjunamāhātmya (No. 184, 2).  
 308 Liṅga-Purāṇa: Madhyārjunamāhātmya (No. 184, 3).  
 [309—331] Skanda-Purāṇa:
- 309 Agastyasamhitā, Hālāsyamāhātmya (No. 7).  
 310 Śaṅkarasamhitā, Śivarahasya-Khaṇḍa, Kāṇḍas I—IV (No. 88).  
 311 Śaṅkarasamhitā, Śivarahasya-Khaṇḍa, Kāṇḍas V—VII (No. 103).  
 312 Sanatkumārasamhitā, Śivatattvasudhānidhi (No. 60)  
 313 Sutasamhitā, Śivamāhātmya-Khaṇḍa (No. 76).  
 314 " " " fr. (No. 148).  
 315 " Jñānayoga-Khaṇḍa (No. 76).  
 316 " " " (No. 148).  
 317 " Mukti-Khaṇḍa (No. 76).  
 318 " " " (No. 148).  
 319 " Yajñavaibhava-Khaṇḍa (No. 76).  
 320 " " " , fr. (No. 148).  
 321 " " " Brahmagitā (No. 3).  
 322 Mādhava's Com. on the preceding (No. 4).  
 323 Sutasamhitā, Yajñavaibhava-Khaṇḍa, Uparibhāge Sūtagitā (No. 9c).  
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- 332 Adhyātma-Rāmāyaṇa (No. 54, 2).
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*2. Stotras, and Similar Tracts.*

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 359 Śrūtisūktimālā, by Haradatta, with a } (No. 116, 1).  
 360 Com. }  
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 362 The same, fr. (No. 207).  
 363 Gaṇapatyaṣṭaka (No. 115, 11).  
 364 Nārāyaṇīya Stotra (No. 140).  
 365 Bhaktapriyā, Com. on the preceding (No. 114).  
 366 Śaṅkara's Viṣṇupādādikeśāntastuti, with the } (No. 44, 1).  
 367 Com. Sukhabodhinī }  
 368 Another Com. on the same, fr. (No. 111, 5).  
 369 Viṣṇubhujāṅga (No. 59, 3).  
 370 Śaṅkara's Com. on Viṣṇusahasranāman (No. 111, 4).  
 371 The same, fr. (No. 130).  
 372 Metrical Com. (Sahasranāmapadyavṛtti) on Viṣṇu-  
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 373 Śaṅkara's Ānandalaharī (No. 157, 2).  
 374 Ānandasāgarastava by Nīlakaṇṭha (No. 63, 3).  
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 380 Tripurāṣṭottara (No. 115, 3).  
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 382 Trīṣati Stotra (from Lalitopākhyāna of Brahmāṇḍa-  
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- 383 Dakṣiṇāmūrtipañjara from Brahmāṇḍa-Purāṇa (No. 115, 9).  
 384 Durgāṣṭaka (No. 171, 1).  
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 388 The same (No. 171, 3).  
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 390 Mātrkānyāsa (No. 115, 2).  
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 393 Lalitāstavaratna (No. 63, 5).  
 394 The same (No. 115, 12).  
 395 The same, fr. (No. 160, 2).  
 396 The same, fr. (No. 174).  
 397 Lalitādevī Stotra (from Lalitopākhyāna of Brahmāṇḍa-Purāṇa) (No. 112, 2).  
 398 Śyāmalāmbāvarmaratna (No. 115, 4).  
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 401 The same (No. 213).  
 402 The same (No. 214).  
 403 The same (No. 215).

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- 404 Kaulādarśatantra, by Viśvānandanātha (No. 5 b).  
 405 The same (No. 96, 2).  
 406 Dakṣiṇāmūrtisaṃhitā (No. 98, 1).  
 407 Kumārasaṃhitā (No. 98, 2).  
 408 Kulārṇavatāntra (No. 43, 1).  
 409 Kulacūḍāmaṇi, Com. on Laghubhaṭṭāraka's Laghustuti, by Siṃharāja (No. 125).  
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- 412 Tantrasamuccaya (No. 150).  
 413 Śrīcakrapraṭiṣṭhavidhi (No. 5c, 1).  
 414 Śrīvidyākhyamūlavidyābhedāḥ (No. 5c, 2).  
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 421 Candrajñānāgamasamgraha (No. 96, 1).  
 422 Prapañcasārasārasamgraha (No. 97).  
 423—430 Unnamed Collections of Mantras, and Tantric  
 fragments (Nos. 115, 7; 10, and 143, 1—6).

#### V. FRAGMENTS NOT IDENTIFIED<sup>1</sup>.

- 431 (No. 32, 4).  
 432 (No. 32, 5).  
 433 (No. 144, leaves 47—52).  
 434 (No. 145, 4).  
 435—436 (No. 146, 1; 4).  
 437 (No. 149, 3).  
 438 (No. 151, 2).  
 439—441 (No. 153, 1—3).  
 442—444 (No. 157, 1, after leaf 52).

<sup>1</sup> For other tracts and fragments of unknown or doubtful titles, see above 11, 20, 26, 82, 85, 92, 94, 100, 101, 103, 108, 157, 158, 185, 203, 204, 205, 271, 272, 294, 349, 350, 353, 399, 419, 423—430.

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## ADDENDA AND CORRIGENDA.

- Page 17, line 12 read *Īśā-Upaniṣad* for *Īśā-Upaniṣat*.  
P. 28, l. 5 from below, read *saṁāpayya kriyās* etc.  
P. 43, l. 5 from below, add: *by Haradatta*.  
P. 74, l. 25 read *kūṭasthadi°*.  
P. 81, l. 10 read *Kāvyamālā*.  
P. 91, l. 11 read *Pārikṣitena* for *pārikṣitena*.  
P. 130, l. 9 from below, read *kuḷajñāninām ācārasya*.  
P. 132, l. 3 add: *See Aufrecht CC II, 52*.  
l. 17 add: *See Aufrecht CC II, 22 and 26 (kaumārasaṁhitā)*.  
P. 139, l. 21 read *sādhavaḥ* for *sā°*.  
P. 142, l. 2 from below, read *Tattvakaumudī*.  
l. 1 from below, read *Vācaspatimiśra*.  
P. 151, l. 27 read *narttakī vā kalāvati*.  
l. 28 read *tiṣṭhet (tat)paścāt*.  
l. 29 read *bhaveyur vibhramānvitāḥ*.  
P. 153, l. 9 from below, read *Viṣṇusahasranāman*.  
P. 171, l. 12 sq. read *dvāvimśa strījātakam*.  
P. 220, l. 1 read *grahayoni°* for *gr̥hayoni°*.



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